* ABC:16.1.01.

India

Aug. 1, 1818-Jan. 19,1819 - Memoir and Journal of Rev. James Richards from Cape Town to Madras.

1819 - (Copy) Letter (proposal of marriage) from Rev. Samuel Newell to Miss Philomela Thurston.

1831 - Letter of William Henry, Bombay, to Professor Mark Hopkins.

1844 - Letter of H. M. Scudder to Dr. Hopkins.

1851 - Ahmednugger Mission: Meeting of the American Board's Sub-Committee with Rev. Henry Ballentine.

1852 - Rules of the Madura Mission.

(On back) Opinions of Rev. Mr. Percival (once of Jaffna), 1855.

1848-53 - (Quotations) Labors of Missionaries in Bombay.

1852 - (2 copies) Letters of Samuel Fairbank to Mrs. Bowen: Account of Mrs. Fairbank's Death.

1853-9 - Letters to D. C. Scudder from Relatives and Friends.

Undated - Letter of D. C. Scudder to "Julia."

1856 - Letter of J. Herrick to Dr. Hopkins.

1856 - Letter of Rev. Levi Spaulding to the Special Committee.

1858 (?) - Paper: On the Religion of India by D. C. Scudder.

Cape-Town, August 1st 1818

My dear Wife,

I have written about three sheets, which I have addressed to Br. Chater, but, which, I mean to take care shall be sent to you. This letter or journal, therefore, will be a supplement to that.

I hope to be able to send letters to Ceylon, or Madras in the course of five or six weeks. I know that the time will seem long to you, unless the Lord is pleased to comfort & support you. But I hope to [illegible] by the first letter, that the affliction, you have been called to experience, has been sanctified to your spiritual good. I am a loansome [illegible], & expect to continue so for some months. Br. W. company is a great comfort, though his breathing is so difficult, that he converses very little. To him I can speak of my domestic trials - the trial of leaving a dear wife & child. He can feel a little, for he says he could not speak to you, when we parted. I have often been sorry that my passions were so affected for sometime before I left Colombo, that I could not say to you the things, that I wished. I had a secret fear that I should never see you again, which might be the cause of this. At present I have [illegible] strong hope of seeing you in better health, than [illegible] I left you. - Br. Warren & I are much [illegible] state of health, as for some days past. However, he has one bad symptom, which has not been noticed, till lately - it is swelling of the feet.

Monday, 3 - Yesterday was a very pleasant day, & I took a long walk. To-day the weather is rainy. Yesterday, for the first time, Br. Warren was so weak, that he could not sit up all day, & was very much troubled for breath. To-day, he is no better, but is now, at One O'clock, P.M. on his bed. He is troubled with hot flushes. My health continues the same -

ship has just arrived in the other bay, i.e. Simon's Bay, from Calcutta, but brings no news from Ceylon.- Indeed I fear that I shall not hear from my family for some weeks yet. It is now one month since we landed. Br. Warren, on the whole, has been growing worse. His breathing is extremely painful & difficult. Doctor Bailey speaks in a doubtful manner concerning him. But our hope is in the Lord our God. He bringeth down to the grave & bringeth up.- We have great reason to be thankful that Br. Warren's mind is in so happy a state. He is perfectly quiet & submissive as far as I can judge, & seems like one preparing to [illegible] the heavenly state. At one time I expected to go before him, but now the prospect is that he will go first. The Doctor thinks he may live only a few days. Speaking to him this evening of the near approach of death, he said: "No matter how soon"; & repeated; "No matter how soon". I replied If you have a comfortable hope, & the Lord is pleased to grant you the light of his countenance, I do not (wonder) why you should (not) wish to live long, as you cannot converse, so as to be of use to any one. He then replied in broken accents; "I hope he does" "No ecstacies - "a calm, humble dependence - 'Tis all I want." — Wednesday, 5th. Yesterday morning, Br. [illegible] the first time, was unable to get up before breakfast. He had, during the day, severe flushes of heat, which made his breathing extremely difficult. This morning he was more comfortable, and rose at the usual hour. He says "I do feel a calmness in willing to rest on my Jesus" - no ecstacy - but I feel that I have committed myself into his hands". It is a great grief to him that he can have no more heavenly contemplations. His body is so weak that he can have but little regular reflection. Though the mercy of God, I have no complaint now except cough and expectoration. I have no fever; my appetite is good,

& my sleep is refreshing. I have taken my meals today, tho' the mind is sad. O! that I may be more thankful for God's distinguishing mercy.

Thursday, 6th Br. Warren continues to grow weaker. He is able to speak but a few sentences in the course of the day. But I trust that while his outward man decays, his inward man is renewed. He can hear but little reading or conversation. — Friday, 7th I perceive no change in Br. Warren since yesterday, except that he may be a little weaker. Not so with myself. The matter which I expectorate this morning before breakfast, was strongly marked with blood. My strength & appetite continue nearly the same as usual. — Saturday, 8th Br. Warren continues very weak, & is afflicted with frequent hot flushes. His difficulty of breathing, especially when the fever is on, is extremely great. He has been up to-day, but took his dinner in bed. His mind is in comfortable frame. I asked him to-day if he was ready to have his earthly tabernacle destroyed? He replied in broken accents; "Yes— I think I am— yes— I sometimes long to depart." — I consider myself better to-day, for I have raised no blood.

Monday, 10th Yesterday Br. Warren breathed more freely than usual, & slept a considerable part of the night. He had a little appearance of diarrhoea, so that I persuaded him to let a friend sit up with him last night, for the first time. He slept better than usual last night, but to-day he is still weaker than yesterday. All the powers of his body seem to be failing together, for his eyes grow dim, & his voice is failing. But his mind, when he is able to think at all, is in a comfortable state. I asked him to-day if he felt as comfortable in his mind as he did two or three days ago? He said he could not contemplate, but, when he could, it was very pleasing. I asked him what it was, that

he contemplated? He said, it was Jesus & the way of salvation. He continued: "I have a remarkable calmness" "I feel that Jesus will not leave me" — "I cannot doubt." "I try to doubt, but I cannot."

Tuesday, Aug. 11th. This has been a trying day to me, and to Br. Warren. I desire to be thankful that my health is as good as in days past. — But how shall I say, Br. Warren is gone to the world of spirits! He departed this life ~~at~~ at seven o'clock this morning. According to the watcher's account he passed a comfortable night. At a quarter before [illegible] I was awake & heard him ask for drink, & talk as usual. He then bade his watcher good morning, & thanked him for his kindness during the night. Br. Warren & I were then left in the room without any other person. I continued awake. In a short time Br. W. began to groan as he has for some time past when asleep. He then began to talk nearly in the following manner, repeating the words many times, & making long pauses. — "Is this death? Yes this is death. Come Lord Jesus come quickly. This day I shall go" He then called me; to which I answered what do you want Br. Warren? and his answer was "Death." After repeating what he had said before he called me again, & gave the same reason, for it. Soon after he said: "Br. Richards will not come — I would tell him — I would tell him — Give my love to them — tell them to be faithful unto death — Farewell — Farewell — Come Lord Jesus — O thou kind angel, conduct me — conduct me Come Lord Jesus, come quickly" — Here he ceased speaking. I was sitting on my bed & thought he was falling asleep, as it was usual for him to sleep a while at that time in the day. But I soon perceived that he did not breathe naturally. I started from my bed — ran to him, & found to my utter astonishment that he could no longer speak. He breathed but a few times more, & died without a struggle or a groan. And I doubt not that the "kind Angel" conducted him to the realms of bliss.

Aug. 15th. Yesterday the body of our dear Br. Warren was interred. I followed it to the grave & saw it committed to the dust. It was a fine day, & though the funeral was late in the afternoon, I was able to go out, & walk all the way to the burying ground & back again, notwithstanding the distance is considerable; & I believe that I received no injury from it.

About thirty gentlemen of respectability followed the corpse, & twelve persons assisted in carrying it. It was laid next to the body of a converted Mahometan, who died a few days since in the triumphs of faith. His name is Spadillie & he was baptized three years ago, at the age of seventy four, by the Rev. Mr. Thom. He is supposed to be the first Mahometan in Africa, who has left the Koran for that of the Bible.

I seem to hear you ask me how I have felt since Br. Warren died? In general, I have felt calm & cheerful. He died in such a happy frame of mind, that it gives me pleasure to think of his departure. It was evident for some days before he died that his work, on earth was nearly finished - he was living in misery - he longed to depart - he could not converse, & therefore could be of use to no one. Under these circumstances, how could I wish him to live? Though he could not converse, he was still company for me. My loss in this respect is great, for which I deeply mourn. Indeed I have not had my usual sleep since he died. I suppose you will wonder that I did not get up the morning he departed, as soon as I heard him say "this is death", or at least as soon as he called me. Now, I wonder myself; but, then, I had no suspicion that he was so near his end. He had had watchers only two nights, & the first night it was with difficulty I persuaded him to have one; but, I urged it on the ground that his diarrhoea might be troublesome, & he consented; but still, he wished his watcher to lie down & go to sleep, but that night he was obliged to get up three times.

The morning before he died the physicians called, & ordered a preparation of opium, to check his diarrhoea. During the day he was ill considerable, though not so much as the day before. He took his meals as usual. At night the medicine was given, which was ordered in the morning, & appeared to have the desired effect. He took his cup of drink during the night, as he had done before. He talked with the watcher considerable, just as he went away, & made some expressions which I thought indicated a little derangement; such as, "why so" with a peculiar tone, when at his request, the watcher left him a candle burning, which was not quite so large & handsome, as he wished. Then when he began to talk & say "this is death", he repeated the expression many times, & with a strong voice. From all these circumstances, I thought that he was delirious, & had not the least suspicion that he was dying. I thought, therefore, that it would do no good for me to get up, & as I had been disturbed in my rest for two night preceding, I thought I would lie till my usual time for rising. But now, I regret that I did not get up when he called me. However I have this consolation that I meant right, & that he had another friend that sticketh closer than a brother", who never slumbers or sleeps.

Saturday, 15th The day that Br. Warren died Mr. John Melville invited me in a very cordial manner to take up my abode with him, & on thursday, I removed to his house. He is an Englishman — pious, sociable, agreeable about my age, & has a pleasant serious wife, & two children. His house is good, & stands in a pleasant & airy place so that now I am very agreeably situated. Before, I was in the house of a widow, who has two daughters at home — one perhaps nineteen, & the other, fifteen or sixteen. They all speak a little English, but not enough so that I could make any conversation with them, & not one of them has the appearance of vital piety. Mr. Melvill saw my condition

& kindly offered to take me into his family. May the Lord
reward him for this act of benevolence.

Yesterday & to-day the weather has been very unfavorable;
& my cough has been a little more dry, & the pain in my
breast a little more troublesome than usual. I left off
drinking wine, immediately after I raised blood, & do not
know that I have raised any blood since. My strength, &
appetite are good.

Monday, 17th Yesterday, I was quite hoarse,
in consequence of the cold I have taken, but to-day, I am a
little better. I have no pain in my breast, and I expec-
torate less than I did. My pulse also is better; that is;
it is slower. I have had an opportunity to see the R.
Mr. Shaw & his wife, with whom I am quite pleased.
They have just arrived in this place from their station
at Hamisburg, about four hundred miles distant,
where there are a few Hotentots. They were four
weeks on their journey. Mr. Shaw is obliged to
labor with his own hands, & lives much like a
farmer. He appears to be well calculated for his station.

Tuesday, 18th Tell my dear Sarah I hope to be
able to send you a letter in a few weeks. There is a
vessel here which is expected to sail for Madras in
about a fortnight. I hope you will not feel anx-
ious about me? Why should we not feel satisfied
to trust each other in the Lord's hands? Wait on the
Lord, be of good courage, & he shall strengthen thine
heart." I trust you will not be dissatisfied if I
should not embrace the first opportunity to return
home; provided I find it for my health to stay here.
I do not calculate to stay here long, if I should be
well enough to get home; but, should I continue
to gain health, I may stay two or three months
longer. My strength is good, my appetite is good
& my sleep is sweet & refreshing. My cough is bad,
nor can I expect that it will be much better till

the warm weather comes, which is expected next month. My doctor advises me to stay here through the Summer, & to spend a part of it in the country. But the Lord will direct. Should I be doing well here, I suppose you would not wish me to return to Jaffna, till after the next rainy season. But - I may never leave the Cape. - My hoarseness is leaving me, and I feel almost naturally. How great is the goodness of God!

Wednesday, 19th. My hoarseness continues to decrease, and I have been better to day than I was yesterday. The weather has been fine, after five days of bad weather.

Thursday, 20th. I suppose if you should hear from me to day, my dear, you would feel a little alarmed. I have been spitting blood again to day. It is the second time. The quantity was very small, & I raised it, when I had just got out of bed. It does not appear to affect my strength or appetite at all. I think it not unlikely that my raising blood was occasioned by a circumstance, which, in itself, was very pleasant. Last evening Mrs & Mrs. Shaw with a few others came here to spend the time in singing & praying. The hymns selected were excellent - the music was better than I have heard before, for a long time; and my feelings were very much excited. But, my passions were raised almost above control, at the latter part of the evening by the sweet singing of two Hottentot girls. They are Mr. Shaw's servants - came with him from his station, & give evidence of true piety. They sung very correctly, & with great animation. Mr. Melvill asked one of them if she thought Christ died for her? She said "yes." He asked why she thought so? She answered "because he died for all sinners".

Friday, 21. This morning my physician called, having heard that I raised blood yesterday. He felt of my pulse, & conversed as usual. He says

3 Sheet — August, 1818 —

Friday, 21 — My dear Sarah, the Lord is very kind to me, & I trust that he is to you likewise. The lines ~~are~~ have fallen to me in a pleasant place. The family in which I now reside, is one of the most agreeable that I have ever been acquainted with. Mr. & Mrs. Melvill do every thing in their power for my comfort. Both their tempers appear to be of the mildest character. Their children are pretty, & their household is well regulated. But I was telling you that the Doct. called this morning. — He asked me if I was ever lusty? I told him, that I was always thin, & extremely so, before I left Ceylon, but, that I gained flesh on the passage. He said that he was well satisfied with the manner, in which I am getting along, & repeated what he has often said before, that it was his opinion that if I had been properly treated at first, my lungs would never have been injured. He added, that he thought only a small portion was ‘abraded’: I requested him not to keep me here longer than he thought would be of service to me, but, that he would let me return to my family, as soon, as another sea-voyage would promise more benefit, than to continue here. He said I must not go at present, for the fine season was just at hand.

How long we shall be tried by separation, I cannot tell, but, I firmly believe that every circumstance, respecting my return will be ordered in infinite wisdom, & that the Lord in his great condescension will regard both your happiness & mine. Let us then be submissive, & wait with patience.

Saturday, 22. This world is full of changes, & no doubt that you & I have our share of them. Yesterday I was better to-day I am worse. I have expectorated largely, felt languid, have had some pain in my breast. I commenced last evening taking a new medicine. It is Nitric Acid, I have been taking Sulphuric, in the syrup of Mulberries — May the Lord prepare us for the morrow

10 Sabbath, 23. Well my dear, I feel better to day, than yesterday, & the Lord has been pleased to grant me some spiritual comfort. I have more religious privileges here, than I have had before, since we went to Jaffna. This house is the general place of resort for English christians, and indeed for Dutch likewise, for Mr. Meluill speaks Dutch fluently, & his wife is a Dutch woman.

I have the opportunity, therefore, almost every day, of seeing some christian friends. This is very gratifying to the mind, but, perhaps, not altogether good for the body, for I am tempted to converse too much; for I find some of the people very inquisitive, docile, & rather ignorant. Mr. Meluill, for instance, is a young convert, very modest, & seeking after knowledge. Till lately, he attended the instructions of one, who calls all his hearers "God's dear children". - Now, he attends Mr. Thom's preaching.

Monday, 24th. I have a better story, still, than yesterday, to tell you. My cough & pain, have both been less to day, and I conversed much yesterday & last evening, & to day I have walked a considerable distance, & have called at three places.

Tuesday, 25th. The weather being unpleasant, I feel a little languid, but, my health is about the same as usual. Yesterday, I saw the Rev. Mr. Taylor, missionary from the London Society. He arrived here about twenty months since, has a wife & one child - appears to be a humble zealous man - has been preaching at different places in the colony, but has not fixed himself at any station. He was directed by the society to go to Grigne Town, but the Governor will not permit him, and he is waiting for further instructions.

Thursday, 27th. My dearest on earth, I hope it will be but a few weeks, before you will be made acquainted with the dealings of Providence toward me, since I was torn from you & our dear babe, four months ago.

A vessel is expected to sail for Madras in a few days & I mean to direct my journal to the care of Arbuthnot &

I am not so well to day as common, I have been spitting blood again. Yesterday, the weather was fine, & I felt better than usual; I therefore concluded to ride horseback a short distance. The Doctor recommended it as well as others. It is a general practice here to ride upon a canter, & the horses do not go well in any other gait. I rode out about two miles & an half, to Green Point. If you don't know where that is, perhaps I may tell you, at our leisure.

When I got back, I found myself some fatigued, and had some darting pains, but after dinner felt refreshed, & called at Br. Hutchons's, where I walked up two high flights of stairs. I then called on Br. Thom, conversed with him & Br. Taylor about an hour, then read till near sun-set, & came home.- About 8 o'clock, as a friend was reading to me I raised two or three drops of blood, and I have raised about as much more to-day. My throat is quite sore, & I sometimes fancy that it comes merely from that. This is the third time that I have spit blood. I shall stop a little while, to eat an orange. The oranges here are quite sweet.- I left off eating meat, fish, as well as & & & drinking wine. I take nothing at breakfast, except one cup of milk with a very little tea, bread & butter, & water-cresses. At dinner I take stewed pears, one or two potatoes, & one or two onions, & a little soup. Sometimes less than this.- Supper the same as breakfast, without water-cresses.- All provisions in this place are extremely dear.

Dec. 28th. I must inform you, my dear S. though it should start the tear, that I am still worse to-day, than yesterday. This morning, I raised, in a short time, about a tea-spoonfull of blood. But do not be cast down at this. The Lord will do all things well; & not only so, but, why should we be cast down, when the messenger comes to call us, or our friends away from this sinful, troublesome world to the enjoyment of God in heaven? Come then, let us cast our burthens on the Lord, look to him for support, trust in Christ for salvation, & go on our way rejoicing.

12 Well my dear, the Doctr. has just been here, & thinks that the bleeding, this morning, may be accounted for, nearly if not entirely, from the state of my stomach, and bowels. He has, therfore, ordered nothing new for me but, some cathartic medicine. I call it new, because I have not taken any for some days. He gives me no digitalis, for my pulse is not too strong.

My unfavorable symptoms are, spitting blood, a hard cough, raising puss & phlegm, and wandering dull pains in different parts of my chest, sides & back. The favorable ones are, moderate pulse, very good appetite, natural sleep, good spirits, sufficient strength of body, & life. expectoration of pus. I am sorry that I cannot tell you within five or six weeks, when you may hope to see me. On this point I can only add that, as soon as I am able to assist the Brethren in their work, as soon as being at sea & at Jaffna shall appear to be as good for me, as to remain here, or, as soon as I find myself getting worse I shall return to Ceylon by the first opportunity.

I understand the Mail for Madras will close to morrow; I therfore, soon close this communication. What shall I say to our dear brethren & sisters? "Be faithful unto death." Tell them that they daily find a place in my prayers, & occupy a large place in my thoughts & affections. I do not forget their little ones. Tell the Brethren that I expect to give an account of Br Warren's death to his parents, but not to the Prudential committee. — Saturday, 12 o'clock 29th I am better to day — I have raised perhaps, one drop of blood — Love to all our friends —

Now, my Dear, I commend you & our dear little one to God & to the word of his grace. He only doith wondrous things. Wait on the Lord; be of good courage, & he shall shall strengthen thy heart. Do not set your affections too much on our dear little James. You must kiss him many times for me. Let us live to God, that we may live together in heaven. Adieu —

I am your loving husband,

James Richards

Mrs. S. B. Richards

Shut. 4th Aug. 29th 5 O. clock, Saturday—

My dearest Sarah, after I had bid you adieu I was folding my sheets, so as to have them ready for the Mail. Mr. Mc Neill came in & informed that the Mail for Madras would not close till sometime next week. I put my papers, as I had done enough for the morning. I then went out to walk. Soon after, Br. Thom came in with a letter for the brethren. I asked him what he had written? He said that he had told them that he had advised to return as soon as I gained a little more strength. Now it is not strength of body that I want. It is to have the use of my lungs restored. This is the object for which I stay here— May the Lord prepare us for the morrow, & grant us a season of holy rest to our souls—

It is near sun-set here, but your bed-time, so I shall bid you good night. — Monday, 31st Yesterday was a pleasant day to me. Mr. McNeill did not go out in the morning, but read to me a part of the forenoon, & Mr. Caffin read the remainder. Mr. Caffin is a young English man employed under government, as a clerk in the Ordonance department. He has been a gay young man, but, about the time I arrived here, he became so serious, as to be fond of religious reading & company. He comes here almost every evening & I receive much benefit from his reading. He read to Br. Warren, almost every day, for some time, & was the first, who watched with him. — I have raised no blood for twenty four hours. The weather has become very fine, & I feel very well. You would be astonished at my talking & walking, & sleeping & eating, & writing and reading. I am still hoarse, however, & have a sore throat. Mr. & Mrs. Shaw called this morning to take their leave of us, being about to leave town & return to their station. We had an affectionate parting. Mr. Shaw requested me to give his love to his brethren in Ceylon, & informed me that in his congregation of Hotentots, there were thirty baptized converts, & forty, who were baptized.

Sept. 1st. Tuesday— I told you yesterday, my dear, that I was better; today I must tell you that I am not so well. I coughed hard this morning, before breakfast, & the pus & phlegm, which I raised, were tinged with blood. I had an unusually good night's rest. What the end of this will be, I am at a loss to determine, but I do not see it to be immediately dangerous. May the Lord prepare for all we have to suffer, & for all we have to do, while in this world of trial, but above all, to die in the triumphs of faith. A great portion of my time is spent in thinking of my friends in the East & in the West; & after hearing from you & James, I am particularly desirous to hear from sister Poor. I trust that the Lord has been her support

Wednesday, 2— Here I will attempt to insert a copy of Br. Warren's last will & testament.

"In the Name of God, Amen. I Edward Warren of Tillipally, in the District of Jaffna being of sound & disposing mind & memory, do make & ordain this my last Will & Testament in manner & form following; that is to say; first, I will that all my debts & funeral charges paid & discharged by my executor, herein after named. Also, I give & bequeath to the Rev. James Richards, one third of my wearing apparel, not otherwise disposed of, my small flat Trunk, my Surgical Instruments, & my silver Watch. Also, I give & bequeath to the Rev. Benjamin C. Meigs my Spy-glass, & one third of my wearing Apparel not otherwise disposed of: Also, I give & bequeath to the Rev. Daniel Poor all my household Furniture, my best black broad-cloth Coat, & Pantaloons, my best silk Waistcoat & a pair of black Stockings, my Umbrella & one third of my wearing Apparel, not otherwise disposed of: Also, I give & bequeath to the Publick Library of the American Mission in the District of Jaffna all my Books, not otherwise disposed of; & to the Treasury of the same Mission all the Money, which might be considered my private property.— Also, I give & bequeath to Mrs. S. B. Richards, Wife of the Rev. James Richards, my small gilt Testament. Also I give & bequeath to Mrs. Sarah M. Meigs, Wife of the

Benjamin C. Meigs, my silver Spoon; Also, I give & bequeath to Mrs Susan Poor, Wife of the Rev. Daniel Poor, my silver Tumbler & my flannel Gown: Also, I give & bequeath to the Rev. Daniel Poor all the remainder of my Goods & Chattles and personal Estate whatever: Lastly, I do make & constitute the Rev. Daniel Poor Executor of this my last Will and Testament. Dated this twenty fifth day of April, in the Year of our Lord, one Thousand, eight Hundred & Eighteen."

"James Chater"
"J. G. Hopman"
"Edward Warren"

The above is a complete copy of Br. Warren's last will & testament. Here I will mention a part of the account, which I shall have to present to Br. Poor— For Br. Warren's board, & washing travelling expenses &c. one hundred & eightyseven Cape dollars. For the expenses at his funeral two hundred & five Do. The Doctor's bill I have not seen, & one or two other bills. I suppose that the Bm. will be astonished at these expenses; however, I think that I have did as hard to be economical, since since I came to the Cape, as I ever did in my life. In Simon's Town, we went to the only boarding house, we could find, & gave five six dollars the day, each— Here, we went to the cheapest private table & gave half that sum; tho' the common price here is the same as at Simon's Town. Br. Thom wished me to go to much greater expense in burying Br. Warren, but I insisted upon avoiding all extravagance & show; & upon consulting simplicity & decency. I was oblige to hire bearers & to give them a great price, as it is a universal custom— also to pay a large sum to the sexton & to the church, & also for the coffin. The road leading to the grave yard, a great distance, was covered with sand without any knowledge, for which I had to pay. However, this is universal, also, to provide tea, cakes &c. for all, who attend the funeral. Depend upon it, I was not much gratified with these things.

Now, my dear, I suppose the Bm. & sisters at Batticotta Tillipally, may be praying for me, & for Br. W. as it is about 6 o'clock here, & 8 at Jaffna. May the Lord assist them to pray for me, as well as for the prosperity of the mission in general.

16

But, Br. W. is far beyond the reach of our most fervent peti
tions. May the Lord sanctify his death to us all, make us mo
humble & zealous, & prepare us to die as he evidently did, in
triumps of faith. It is my happings to tell you, my dear, tha
I am better, to-day; & as this is the flower month, & the pleasa
season is close at hand, indeed has apparently commenced, I
strongly hope that a gracious God intends to make my stay
here the means of restoring my health, in part, at least.
I have seen five persons belonging to this place, who have bled
at the lungs, & who are all attending to their different busine
some having recovered perfectly.

Thursday, Sept. 3. O, that I could receive an answer to the que
tion, how do you do this morning? I am better- had a hard
day's work yesterday, but, have raised no blood since Tuesd
You may do as you please about sending any part of mine
I have written to Brother Chester, but, if you will give h
the substance of it all. I must repeat to you that I stay
a very pleasant family. Mrs. M. Mends a nice stocking for
one hems a handkerchief. My food is prepared in the best ma
but, the most pleasant of all is, the conversation is much
religion. As soon as the weather becomes warm, I expect
go into the country. I am now dressed for a New-England
Winter. - I shall endeavour to write again by the next oppo
tunity. I hope you have written to me long before this
- The Mail closes to day, so that I can only fill this sheet-
My warm regards to the sisters & their little ones - to our fr
in Jaffna - to Br. & Sister, & all our friends in Colombo-
I believe it is not far from four years, since I preached
for Br. Fisher. How pleasing it would be to see the same pic
together now. But, the will of the Lord be done. May we b
prepared to meet them in heaven.

Once more do I commend you, & our dear child to him
who alone is able to bring us together rejoicing in all h
loving kindness. Let us rejoice in the Lord forever-

I am more than ever, your loving Hus
Mrs. S. B. Richards - James Richards.

Cape Town, Sept. 3rd. 1818.

To Mrs. S. B. Richards.

My dear Wife, I have sent off this day a packet containing nine sheets, seven of which are for you; & which I hope & pray that you may receive in due time. I hope & trust that you will find in those sheets satisfactory answers to many of your anxious inquiries. Probably, in a short time, I shall have opportunity to send to you again - I shall endeavor to be ready. If I should travel into the country, however, as I hope to do, it may interrupt my writing. - I do not feel fatigued, as I expected I should by finishing off the packet. I have taken two walks to-day. It is time for you to retire; so good night.

Friday, 4th. 12 o'clock - Doctr. Bailey has just been here - He sat & conversed a long time, examined me closely & said that he thought my expectoration was much better than when I came here - that he wished me to go into the country at the close of this moon for a change of air, which he presumed would do me good - & that another sea-voyage must be the winding up: as it was evident that I gained much in coming from Ceylon. - 5 o. clock. P. M. I have commenced a letter this afternoon to Br. Warren's father, giving an account of his last sickness & death. - I have written one page. My eye-sight, now, seems tolerably good. I hope that I shall not be allowed to abuse it, as I have often done before. I took a walk this afternoon of half an hour.

Saturday, 5th. My health appears still better to-day than yesterday. My cough has troubled me to-day, but very little. The name of the Lord be praised. - I called on Br. Thom to-day. He is in great trouble respecting missionary affairs; nor do I wonder. A number of the missionaries have committed adultery or fornication, & yet he has reason to think they will be continued as missionaries. I am afraid that the London Society are doing very wrong. How important that missionary societies as well as missionaries should have a single eye to the glory of God!

Sabbath, 6th I hope that you have seen many nations collected at our house to-day, to hear the word of God & that your heart has been drawn out in prayer for their salvation. The longer I live, the more am I impressed with the fact that the world lieth in wickedness. But, there are some glorious examples of the efficacy of divine grace, in various parts of the world. I heard Br. Thom relate an anecdote, which I am sorry I did not record at the time; but, I will do it now, according to the best of my recollection.

When Br. Thom was quite young, an old Scotch lady of eminent piety would frequently give him instruction, and advice. After he became pious, he was quite fond of her company, for her conversation was much in heaven, and she knew how to impart words of consolation to the mourning believer. When he had become more acquainted with things of religion, & after he was a student in divinity, he still continued to visit her, as occasion offered. On a certain day he called at her mean abode, (for she was very poor) & found her sitting over a few coals of fire, with the Bible in her lap. After the usual salutation, he inquired into the state of her mind; & found that her soul was cast down on account of her sins. He observed to her that she had often administered consolation to him, & it now fell to his lot to endeavor to do the same for her; & in the course of conversation, he asked her if she did not think she should be exceeding delighted, when she should arrive in heaven, to converse with Abraham & Isaac & Jacob & all the prophets, & apostles & martyrs? Oh! said she, if I may be so happy as to enter the New Jerusalem, I will not stop to converse with them; but, I will fly with the utmost speed, till I get near the throne & can see my Saviour, fall to pray. And, when I have feasted my eyes upon his beauties, & his glories for a thousands years- then & not till then, shall I be ready to converse with the patriarchs, the prophets, & the apostles.

Well, my dear, how is it with us? Do we pray, & long, & wait for a sight of the unveiled glories of our God & Savior? Why do we wish to go to heaven? Is it that we may see Jesus? Have we had a glimpse of his character, & are we enraptured with his beauty? O, then what will it be to see him face to face. May this be our glorious privilege.

"How sweet the name of Jesus sounds"
"In a believer's ear"—

Monday, 7th. I have just taken a walk of half an hour, & do not feel tired. To me it is still quite cool. I walked with my sunbonnet, & am now wearing two flannel waistcoats, one with sleeves, a thick skirt, a woollen waistcoat, two pair of worsted stockings, & casimere pantaloons. Still, this is the flower-month, & the fig-tree is putting forth its leaves. This is the first Monday in the month, this is the hour for christians in Ceylon to be offering up their petitions. May the Lord enable his servants to be importunate with him, & to give him no rest, till he arise & make Jerusalem a praise in all the earth. Blessed be his name; his promises are sure.

Wednesday, 9th. You can scarcely imagine how many circumstances bring your image before me. If I sit musing in my room, my mind flies to Batticotta almost as naturally, as water runs down hill. If I pray, my family comes in for a share in my petitions. If I read the Bible, I often see something concerning the duties of husbands & wives, and parents & children. If I go into the parlour to see company they often inquire about my family. When I take my head, I see a husband with his wife, & parents with their children. And even when I go out to walk, I see ladies & gentlemen walking together, & some of them I fancy to be husbands with their wives. But, after all I am cheerful & happy; for which I desire to be thankful. I am happy in the hope of seeing you & our dear boy in better health than I enjoyed, when I left you. I am happy in the full conviction, that the Lord

doeth all things well. I am happy in the recollection that God has appeared in mercy for us, in times that are past: and I am happy in the glorious hope, that each of us has a better portion than husband or wife.

It will please you to hear that my soreness of throat & my hoarseness have almost entirely left me, & that I have not seen any blood from my lungs, for more than a week, unless it might be the smallest particle, once or twice.

Thursday, 10th. - I have been taking a long ride in a Cape-carriage, called a cart: but it is very much like a Ceylon-bandy. To-morrow, I hope to set out for Grieu Kloof, a Moravian settlement, about thirty six miles distant, in an ox-waggon. It is called two days-journey. & may the Lord bless it, both to my body, & soul.

Thursday, 17th Now my dear, I am ready to make a part of my journey to Grieukloof. I rec as I expected, in a covered ox-waggon: It was dra by twelve oxen. The load consisted of five person & some light baggage. Our company, beside two drivers, consisted of Mr. Leitner & wife, Mr. Melvill myself, & a brick-layer. We left Cape Town at ten the morning. About two, P.M. we stopped for the oxen to graze, though the feed was very poor; nor did I see any good grass after leaving Cape Town till I arrived at the end of the journey. We then took our dinner of meat, bread, & butter: & shortly after in the waggon a cup of coffee. Some people here have a custom of taking coffee an hour after dinner. At eight we put up for the night at a private house, there being no public ones, or rest-houses in the country. When people travel in this colony, it is the common practice to eat & sleep in their waggon. About seven the next morning we resumed our journey, & arrived at Grieukloof, about four, P.M. In travelling this distance, I think I saw more barren land, than ever I saw in America, in my life. After leaving Cape Town, we passed only five or six houses.

We saw but few fields of grain, & most of those were at a distance. The country in general appeared very level, tho' we saw some hills, & on the road we found some gentle elevations, & depressions. The higher ground is coverd with little else, than a great variety of beautiful flowers, & the lower with a kind of reed, which serves for thatching houses. I did not see a single tree, during the whole journey, except a few near the houses; & those were planted. Perhaps by this time you are wondering how the sheep, cattle & horses get a subsistance here; & well you may wonder, for the Deserts of Arabia can scarcely be more unfruitful, than most of the land near Cape Town. But this remark will not apply to those plains, which are well watered.

Genadoof is a pleasant place, compared with the surrounding country, being situated between two hills, where there is a small rivulet of good water, & of course, some fertile ground. It has been a missionary station only ten years, & long before this, it was a government farm, containing houses, gardens & two small groves of trees, for timber. The trees now are quite valuable, for they can get no other timber, without coming to Cape Town.

The buildings belonging to the missionaries are, 1st. A handsome, convenient house for public worship, just finished. 2d A dwelling house, containing four rooms, the center one being a dining hall. 3. A long building, in which are reading rooms, a room for sewing, a room for teaching the natives to read, corn chambers &c. 4th A carpenter's shop & a blark-smith's shop. 5th Stables.

Beside their kitchen gardens, they have a small vineyard. The houses of the Hotentots are about a third of a mile from those of the missionaries, some more, & some less. They are built on each side of two small rivulets, & are as near as they can be to each other, leaving a small kitchen-garden for each family. The houses are built in the Ceylon-style; with the exception that the roof is covered with reeds, which are about the size of rye-straw.

The number of houses I did not ascertain, but the number of inhabitants is (351) three hundred & fifty one — Communicants (69) sixty nine — Baptized Adults (113) one hundred & thirteen — Baptized Children (52) fifty two — Candidates for baptism (23) twenty three. The missionaries hold meetings with the natives every evening in the week except Saturday, when they have one among themselves; & they frequently have meetings in the afternoon also. On the Sabbath they hold three meetings with the people in succession with very short intervals, & the three occupy only two hours. One of them is either for the candidates for baptism, or candidates for communion only — One is for the baptized only — & the third is for the whole congregation. This meeting I attended, & one of the missionaries went thro' the usual exercises of public worship. The number of Hatentots that attended was about a hundred & twenty. Their dress was neat, their deportment correct, their attention to the preaching pretty good, their singing admirable. The missionaries all eat at one table, & are supported from a common stock. The bell rings at six o'clock A.M. when they collect in the hall around the table, sing a hymn, & take a cup of coffee. When they ask a blessing or return thanks at their meals, it is done by singing a verse, or more. They have no family prayer together, except the one mentioned above at six A.M. At this station are three married missionaries, Mr. Bonatz, Mr. Leitner, and Mr. Stein, all Germans, & their wives also, excepting Mrs. Leitner, who is an English lady. Mr. Bonatz is senior, writes the public journal, keeps the money accounts, &c. Mr. Leitner carries on the carpenter business; makes waggons & household furniture &c. Mr. Stein attends to the farming business. The sisters, as well as their husbands are very active in the missionary work, & take their turns in managing the concerns of the family. No one of them has any children except Mrs. Bonatz, & she has only one at home, & one in Europe. Mrs. Leitner carries on sewing, & gains a little to defray the expenses of the mission.

On the whole, the missionaries appear to be seriously engaged in their work, & I came away, on Tuesday morning, after having been two days & a half with them, much pleased with my visit, & arrived in Cape Town the next day a little before night. — I forgot to mention that I conversed, by an interpreter, & was much pleased with their talk. They would not allow that they had any goodness in themselves, but if they were saved, they said it would be of God's mercy.

Monday, 21st. I have spent so much time in hearing reading & writing, & in visiting, that I have only had time for it since I returned from Grunekloof, to write the above account. My health is in a better state than before I took that journey. At present I take no medicine, have no soreness of throat, & am regular in my bowels. I expect to send this letter by a frigate, which is bound to Ceylon. I should be very glad to have an answer from you to this question; shall I carry this letter myself, or, shall I stay here a little longer? However, I am well satisfied that you do not wish me to return, so long as my health is raining. Now, my doctor, & my most intimate & judicious friends, tell me that I have gained much — I am of the same opinion; & this has been effected in the unfavorable season. The weather has just become so warm, that I can sit in my room, without my surtout on. But, if I wish to return by this opportunity, probably, I could not obtain a passage. With these things in view, my judgment says, stay," tho' my feeling say" go". Doctor Bailey has been wishing for some time past that I might be weighed, so that he could tell whether I gained flesh or lost it. To-day I stepped in to a pair of scales; & how much do you think I weighed — one hundred & sixteen pounds & ten ounces. I think I am not so heavy, as when I landed in Ceylon, by about twenty pounds; & I think, also, that I am lighter than when I left Ceylon. I took a ride on horseback, & when I came near the race-ground, I saw a number of

handsome tents pitched. I concluded that the time for the yearly races was close at hand - I came home, & found that they had already commenced. This amusement excites great attention here. They are continued for a number of days. The Governor takes a very active part. He trains horses for the business, & is not backward in betting, & he is not alone, as you may well suppose. O, that the glorious christian race did but excite ~~but~~ as much attention, as these despicable horse races. In these races, if one gains, the other must lose. Not so in the race, set before us. O, my dear, let us attend to the direction of the apostle; "So run, that you may obtain". — Tuesday, 22 - I have just seen a gentleman who has offered to take charge of this, & carry it to Trincomalee. I am so anxious to get home, I think I shall endeavour to see him tomorrow, to ascertain whether I can obtain a passage on board the vessel, to which he belongs, tho' I do not mean to go, till I can get the consent of my physicians. I hope & trust that the Lord will direct me -

Wednesday, 23 - I have inquired to day for a passage home, but, have have not succeeded in obtaining one. My cough has been a little more troublesome, to day than usual, though I have been able to take two long walks, & in those, was not troubled with coughing. I begin to have a natural perspiration, when I take exercise, a thing, which has not taken place before I believe, since I arrived here. News has just arrived from ~~Great Namaqua~~ Caffer Land giving the sad intelligence of the death of the London Missionary, Mr. Williams. He died suddenly of a fever. He had been there about two years & nine months, was considered a good missionary, & had made a favorable beginning, having obtained the protection of the king of that country. He has left a widow & two children. He was a day's journey beyond the bounds of the colony. The station is considered an important one, & government were now, allow two persons to go there, tho' they would not when Mr. Williams went. In short, the government is becoming more favorable to missions -

3 Sheet — 25

Friday, 25th Well my dear, you must wait a little longer before you see me. The vessel, which is to carry this, is so full that I cannot have a passage; so you must cast your burthens on the Lord, & wait his time for me to return. Never was I so happy in any family, where I was dependent, as in this, but I trust that this circumstance will not keep me from my Sarah & my James. Dear child! May he be trained up for God. O, that I could know how you are, the brethren & sisters! Has Br. Graves joined you? Are you all in health? & do you enjoy the light of God's countenance? How do the missions flourish? When shall I have an answer to these questions?

Monday, 28th It is now more than five months since I saw you, or heard from you, & I have scarcely any hope of any thing better for three months to come; but I am not troubled with gloomy forebodings. I anticipate the happiest happiness as great as this world can afford of returning to Boston, & finding my wife & my child, my brethren & sisters all in good health. I anticipate the pleasure of relating to you some of the rich favors, which God in his mercy has bestowed upon me, & which he bestowed upon our dear Br. Warren. I shall have a long story to tell you respecting the missions in South Africa: part of it pleasing; but much extremely painful. I tell you again that some of the missionaries have lost their character. O, that the Lord would send out faithful laborers into his harvest. — I anticipate the pleasure of hearing from your lips that the Lord has supported you under all your trials, & has given you much joy & peace. I hope to find new stations established, the number of schools increased, & some of the natives turned from darkness to light. — For two days past, I have been troubled, when coughing, with a soreness in my right breast. Last night, with the doctor's consent, I applied a blister, & think it will do me good.

Tuesday, 29th Last evening I had the pleasure of being present at a prayer-meeting. It has been held, usually, at Mr. Thom's.

But, last evening, it was held here at my request. It was to me a pleasant season. Since I came to this house, I have heard more praying, more religious reading, & more religious conversation than I had before, for a long time: & trust that it has been useful to me.

Wednesday, 31st. I have just heard that a gentleman of rank & fortune, living within a few miles of this died last evening, very suddenly, at the card-table. Who would wish to go from a card-table to the bar of God? O, let us never be engaged in any thing, that will unfit us, in the least degree, for the bar of God.

I have just seen Doctr. Heartley, one of the physicians called in the consultation. He advised me to take up my abode here. He seems to think that I am gaining slowly. He advises me to live low, exercise moderately, and rise at day-light. - He is considered the most skilful physician in the place. He says that Ceylon is too near me for me, & that medicine will do me little good.

Doctr. Bailey has not been here, since I went into the country.

October 2 - I have just heard that a mail will close at Ceylon, to-morrow, but there will be another opportunity to send in eight or ten days. I shall not exert myself, therefore, at this time, to see how much I can write.

The brethren must not think it strange that I do not write to them, recollecting that it is still injurious for me to spend much time in leaning over a table. I would gladly write to all my friends in Ceylon, & if I could do that, it would be high time for me to stop. If it was in my power, I would now most gladly give you a complete, & lively picture of the state of my health, that you might have no more doubt or fear respecting it, than if you was present with me. However, I will do the best, that I can. My only bad symptom at present is, my cough, & expectoration. This, according to the best of my judgment, very gradually becomes better. I have, also, after violent coughing, a slight pain in my breast, & some difficulty of breathing,

when I walk up hill ~~&~~ or exercise my lungs too much in any other way. I can think of no other unfavorable symptom, whatever. My strength, my appetite, my sleep, my spirits are good. Whether I raised any blood from my lungs during the month of Sept. or not, I cannot tell, because, if I did, the quantity was extremely small. I have frequently ascertained, when there was an appearance of blood, that it came from my gums. I must add what I had forgotten, that occasionally I have still a slight degree of hoarseness; also, that my friends tell me that I look much better than at the time I came here. I have just been reading the Missionary Chronicle, which gives a short account of the meetings of the different missionary societies, and which mentions, also, that Sir Alexander had arrived in England, & was expected to attend the Wesleyan meeting, but, was obliged to go immediately with Lady Johnston to Chatham, on account of the very bad state of her health. The short account is very pleasing, because it shows that missionary zeal & activity are increasing in England. The funds of the Church Society have increased till they exceed those of the London about one thousand pounds; those of the former being more than twenty three thousand. — His Excellency the Governor has been sick with a fever for some days, & is not recovered. I wish I had much pleasing news to tell you, but in this respect my letter must be very dry. I could tell you of the low state of religion in the Capetown, & of it's still lower state in the country, but, this would not be likely to warm your heart. I could tell you of the dejection of some of the missionaries of the London Society, of which the public will learn something hereafter, but, this would not be like cold water to a thirsty soul. You must be content, therefore, with other subjects. Indeed, the Christian is not always panting after news, like the man of the world.

He is not like those, who spent their time in nothing else but to tell or hear some new thing, but his Bible & his closet afford him solid enjoyment, without knowing any thing, that is done in the busy world. From these sources he can draw a full supply of those higher pleasures, which Thrones & Crowns can never confer. The Christian, however, is as social a being, as any of his species, takes a lively interest in the concerns of his fellow creatures, & delights to hear of their prosperity, both in the things of this world, & the world to come. O, that I could see you, & tell you how good the Lord has been to me, in this land of strangers! O, that I could see— but, we must wait the Lord's time. Let us not place our happiness too much in each other. Let us remember that if we were together, & in the greatest prosperity, we could not make each other happy; but that God can make us truly happy, when separated. Let us then wait upon God, trust in his promises, remember our deserts, & how little we suffer, in comparison of many others—

Let us not forget our great Lord & Master——

Saturday, 3— It is just a month, to-day, since I sent off a large packet. It went by way of Madras, and was directed to the care of Arbuthnot & Co. I hope it is having way to Ceylon, before now. I trust that this will reach you in a short time, for, I understand that the vessel, which is to carry it, is a most rapid sailer. — I am not quite so well this morning, as usual. I was out yesterday, & contrary to my expectation it rained a little, & made my clothes damp, & this morning it is raining again. I expect, however, if the weather should be good, to attend Br. Thom's meeting to-morrow. I am particularly desirous to do so, because the Lord's supper is to be administered, & I have not received it, since I left Ceylon, and it is very uncertain, when I shall have another opportunity.

Shut. 4th. I shall enclose a letter from Mr. Melvill to the Rev. Mr. Knight, missionary from the Church Missionary Society. I wish you to forward it. I hear that he is in Jaffna. Do not fail to give my best regards to my friends in Colombo, when you write to them. Give my love to my friends in Jaffna, especially to Mr. & Mrs. Mooyaart, to the Wesleyan brethren, & Mr. & Mrs. Bast. I wish to let the brethren & sisters at Batticotta & Tillipally know that my affection for them is not abated, but that I remember them, their little ones, & the cause, in which they are engaged, in my daily prayers.

As the letter, I sent you a month ago, may possibly fail, I will just observe, that Br. Warren gained considerable strength during the passage, but began to fail, soon after we land[redacted] which was the 3d of July; & he died in a most glorious manner on the 11th of August. I hope however, that that letter will not be lost for it contains many particulars respecting the voyage, & the state of our health afterwards. In that letter, I gave you a particular account of Br. Warren for about two weeks before his death. I pray God to bless all his friends, both in the East & in the West, & to prepare their hearts to hear the news of his departure. May it be a warning to me; may it be a warning to all his brother missionaries to work, while the day lasts. May it excite us all to greater watchfulness, to more constant & ardent prayer, & serve to bring us nearer to God. The time is short. We shall soon be called to give up our accounts, & O, that

we may be enabled to do it with joy. — I have just heard that the mail will not close, till Tuesday; I shall, therefore, write no more at present.

Monday, 5th. — 12 o'clock — My dear Wife, during the afternoon & evening of Saturday, I was lower spirited, than I have been before, for a long time. My body was affected with cold in my head, & my mind was affected by what I had been writing. I began to think that it might be a long time, before I should find an opportunity of getting a passage to England & that my disease might take an unfavorable turn &c —

But, I am happy to say, those feelings are gone, & I feel cheerful. Yesterday, I attended public worship, heard Br. Thom preach, & united with his church in commemorating the dying love of our ascended Lord. It was a pleasant, & I trust, a profitable season. I was better pleased with Br. Thom's preaching than I expected to be, for, in conversation, he frequently hesitates very much, makes bad grammar, & says "suh, neh, neh." But, during his sermon, he spoke with tolerable fluency, frequently used very handsome language. He is a tall well proportioned man — has a good complexion, & a good figure. His voice is heavy, but flexible; he appears quite [redacted]nn, & frequently speaks with great power, but, I have heard he often hesitates, & makes great blunders. He preaches the fundamental doctrines of the Gospel. His church is small, consisting of about twelve or fifteen persons in Cape Town, & five or six in the country. Those in the country are soldiers, & so are about half of those in town.

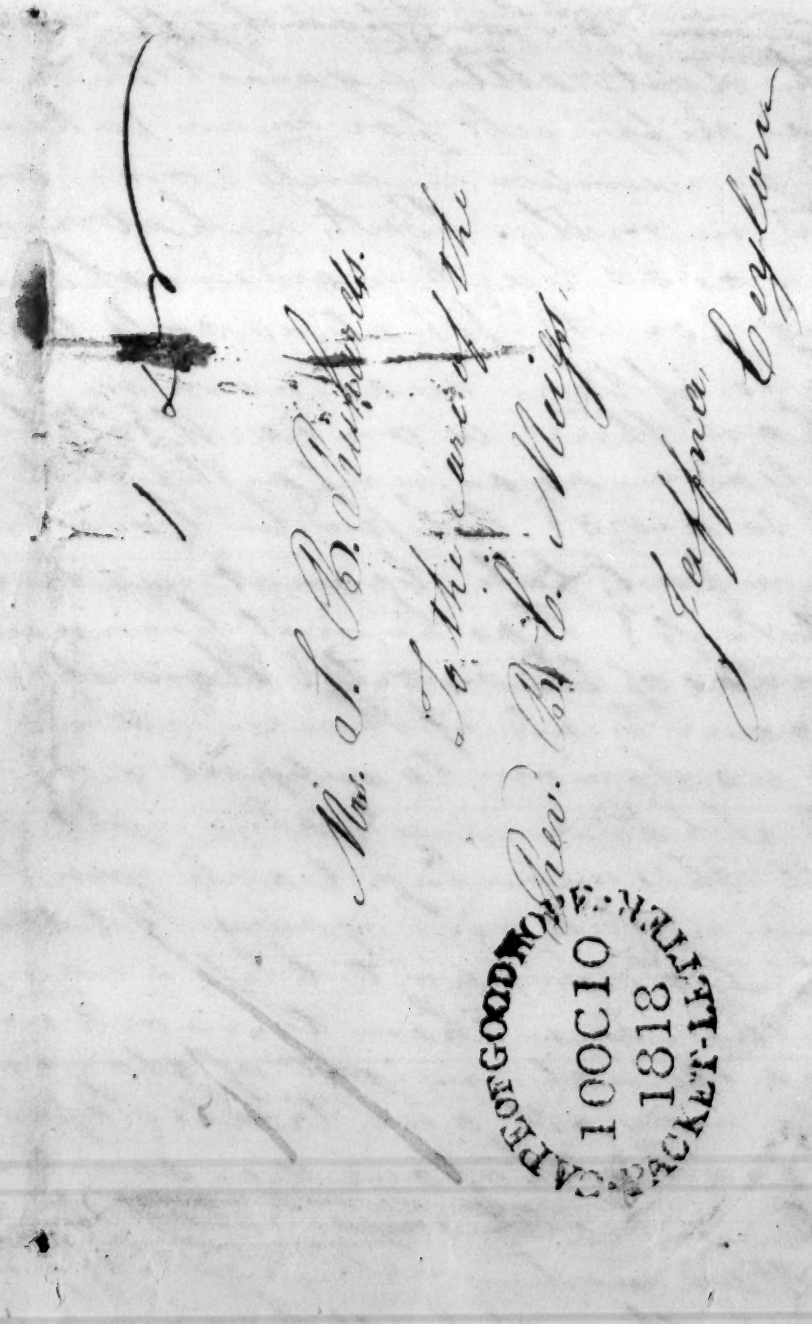
I suppose that you remember the name of Litchere, & connect with it some of the most lively feelings, you ever had, when you read missionary accounts. — He has been for some years about two days, ride from this place, quietly settles over a Dutch church. What an easy thing it is for missionaries to lose their zeal!

You will be glad to hear that I feel as well to day, as usual, notwithstanding I went to meeting yesterday, and took cold on Friday, or Saturday, or both. Yesterday, Dr. Bailey unexpectedly called upon me, & I had a long talk with him. He says that my pulse is in a better state than he has ever found it before, & by that, principally he are to determine the state of my disease — that all my symptoms are better than when he first saw me, excepting my hoarseness, & that some of the symptoms I had then, I have entirely got rid of — and I can't

but agree with him fully. I showed him the substance, that I expectorate, & after examining it, he pronounced it phlegm, & not pus. He agrees with Doctr. Hartly, that, theless medicine I take, the better, but, he is to send me a new plaster for my breast, made of Burgundy pitch & Spanish flies, to keep up a constant irritation externally. I have had a plaster of the pitch, but, it was not sufficiently irritating. – Evening, half after nine – We have had our prayer-meeting, & to me it was a pleasant season, tho' only five of us were collected. Some were prevented from coming, I suppose, by the wind; for it blew so strong, that the dust rattled against the windows like snow or hail, & it was difficult for men to keep their hats on. I had hoped that a number would come, as it is the first Monday in the month. But, what would become of the world, if God was as backward in showing mercy, as men are in asking for it? What would become of Jews Mahometans & Pagans, if there was no more feeling for them in heaven, than there is on earth? What would become of us, if God was as unfaithful to his promises, as we are to ours? Blessed be God; his promises can never fail. ~~fail~~ Cannot we testify to his faithfulness? Has he not been with us in these ends of the world? How should we sink under our trials, if there were no promises, if there was no Saviour to support us?

Tuesday, 6th. I had a very good night, and feel uncommonly well this morning. Could you know my situation, I think you would give yourself little uneasiness about me. May the Lord support, bless & comfort you under all your trials, & cause them to work out for you far more exceeding, & eternal weight of glory. If consistent with his holy will, may all our trials & afflictions be removed. May the life & health of our dear son be preserved, may we see eachother in health, & rejoice together in the loving kindness of the Lord. May we be instruments of good to eachother, & the perishing Pagans. – Mr. Melvill has received letters this morning from a place, where the Moravians have established a mission, called Vit River. It is near the North eastern boundary of the colony, about two days' journey from Bethelsdorp. It seems that the Lord smiles upon the labors of the missionaries, for they have been there only a very few months, & fifty persons have already joined their settlement. – Well my dear, I must close my second letter to you from this place, for the mail will close in a short time. How thankful should I be for

this opportunity of writing to you. I pray the Lord to give
this letter a safe conveyance, & may your soul be refreshe
when you read it. Let us remember with devout thank
fulness our numerous & great blessings. How kind was G
to us in our childhood & youth! Did not the candle of th
Lord shine about our tabernacle? Is he not very kind to us



even now, in our affliction? Will it change our condition
with any Heathen, - with any sinner - with any person on ear
Let us, then, bless the Lord for all our mercies, & forget not all
his benefits. - I can tell you, my dear, that I am happy in religion
conversation, in reading the Bible, in prayer, & in the strong hope of
joying God forever. - I have only room to add, that I remain, as ev
Your faithful, & loving husband, James Richards

Cape Town, Tuesday, October, 6th 1818

My dear Sarah,

I have this day sent off my second letter to you, containing four sheets. I hope that the letter will reach you speedily, & afford you much satisfaction.

Wednesday, 7th Evening — I have felt about as usual, to-day, tho' I have coughed & raised more than common. But, what if I am a little worse to-day, or, what if I should continue to grow worse, & never recover? What care we, that our lives should be of such great consequence? In a few years it will scarcely be known by those, who survive that such a person as James Richards was ever on the stage. We can never get too low an idea of ourselves. Compared with the Creator, we are nothing, yea less than nothing. Compared with all created intelligencies, we are next to nothing. Compared with the rest of our own species, our place can scarcely be found. So that really we are of very little consequence. Let us not then be so much concerned about ourselves, but let us be concerned for others, & for the glory of God.

Friday evening, 9 P. — I have commenced a letter this afternoon to our parents, Father & Mother Richards. I hope you have written to them, & to Father & Mother Taylor since I saw you, but you could tell them nothing about me, later than the time, when I left Colombo. I have written a little more than one page. I read over father's last letter, and after Lydia's two last, till my heart was full; & when I sat down to write, I knew not what to say first. However, I mean to fill the letter principally with an account of myself, since I left Colombo. — I have little vision to tell you to-night, but that I have been better yesterday & to-day, than I was the day before. So you see I am sometimes a little higher, sometimes a little lower, sometimes better, & sometimes worse. To ascertain whether I get better, or not, I am obliged to look back for a month, or for two months.

Saturday-evening-10th. With the return of holy time, many t
thoughts occur to my mind. I think of my dearest friend on ear
as having offered up her evening devotions, not forgetting
the one, who now addresses her - as having committed he
all to God, & as just commencing a quiet repose to prepa
her for the morrow. I think of my friends in the West, a
busily engaged in finishing the labor of the week. I th
of a multitude of God's children, as looking forward we
delight to the business of the sanctuary. I think of that
glorious morn, when our blessed Savior triumphed ou
death & hell. I think of that awful, that unspeakab
glorious & blessed day when the last trump shall sou
& all the "blood bought throng" shall be caught up
the clouds to meet the Lord in the air. What great, wha
awful, what glorious events are before us. In view of su
events, how do the joys or sorrows of an individual dwin
to the smallest point of insignificance!

Sabbath afternoon, 11th. My health is as usual -
I have been to Br. Thomas meeting to-day, & heard him prea
from Rom. 7, 7. "I had not known sin, but by the law."
He undertook to show in the first place what is the
meaning of the word law in different parts of the Bible
2d. To point out some of the qualities of the moral l
3d. To point out its uses. In explaining the word l
he said it sometimes meant the five books of Moses,
sometimes the ceremonial & somtimes the judici
law, & the law of faith, & the text the ten commandments, the moral law.
Under the 2d head he said that the law was perfect, spi
ual, holy, just, & good. Under the third head he said that the la
was of use to show unconverted men their guilt, their lost & ruin
condition, & was thus a schoolmaster to bring them to Christ
2d. Of use to converted men as a rule of duty - He closed by inf
of his hears if they loved the law, and if they loved the Gos
more. He delivered the discourse in a very broken man
& I cannot say that I was much edified.

Wednesday, 14th. I have been much as usual for a number
days past. tho' perhaps a little more hoarse, & the quantity of
matter expectorated expectorated a little larger. Yesterday Dr. Baily
concluded to give me an emitic. This morning I took it, so
that now, at one o clock, I do not feel quite so vigorous as is
common. The emetic operated gently, & I hope will do me good
The Lord can raise me up with means, or without means.
But infinite Wisdom may see it best that I should not recover,
why should I not say amen? Am I wiser than my Maker?
O that our wills may always be in complete subjection to the
will of our heavenly Father. - Evening - Mr. & Mrs Melville
are absent & I have no one to read to me. A young man by
the name of Coffin comes here almost every evening & reads
so that I am seldom left alone. I feel a little tired and
sleepy, otherwise quite as well as usual. Mr. Coffin is come,
you must excuse me for the present.

Thursday, 15th I am not so well to day as usual. When I went
to bed last night, I coughed hard & raised some blood. I did not sleep
quietly as common, & one or twice when I waked, I was in a
warm perspiration. When I rose this morning & began to
expectorate, I raised some blood as well as mucus. This I have
continued to do occasionally, in the smallest quantity, to the
present time, 3 o'clock. I conclude that this was pro-
duced by the emetic, for I noticed when I was puking
that I threw up a little blood, but I could not deter-
mine, then, from what quarter it came.

Monday morning, 19th After so long a time I break my silence
to tell you that I have been very busy since my last date in
writing a long letter to my parents, brothers, & sisters. And I must
tell you, also, that I am not so well as I was a week or two ago.
For I have raised a few particles of blood every day, since I took
the emetic, & have been very hoarse. In other respects I remain
as usual. As my physicians do not appear to entertain so strong
hope of my recovery, as they did, and as the warm weather does
not produce that favorable effect of lessening my cough and
expectoration, which I hoped, I have determined to embrace the
first opportunity of returning to Ceylon; unless my circumstances

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should change. upon such an opportunity should be presented.
could I have my choice, I would not return just now, but would
go into the country for a month or two, & then, if I was no better
I would return. And I mean still to go into the country in a few days,
unless I should find a vessel bound to Ceylon. I have been talking
of this, that is, of going into the country, for some time, but my
being so much engaged in writing has prevented. I am now
writing to my friends upon the fifth sheet.- One important
reason for my trying to find a passage to Ceylon, now, is that
this is the time of year for ships to be on their way there, and
if I do not get a passage soon, I may be obliged to stay another
year. — Tuesday, 20th 3 o'clock P.M. Through the mercy of God
I am better. I have not coughed so violently, as for some days
past, & have raised no blood, so that I hope that this turn
raising-blood is over.- The prayer meeting was attended here last
evening, & it was a pleasant season. One of the prayers was made
by a young midship-man, who has been in His Majesty's service
about five years, was formerly a most vile character, has been se-
rious about two years, & appears to possess much of the christian
spirit. Within a few months a Capt. Page spent sometime in the
Cape, & at this house. He came from Bengal for his health.
He gave the most decided testimony of being exceedingly humble
serious, & active in the cause of God. I believe he was converted
under the labors of Mr. Chamberlain, the missionary. He is a
man of liberal education, & contemplates the work of the
ministry. There is now an officer from Bengal for his health at
the Cape, of still higher rank, a Colonel Penson, who appears
to stand in the very highest ranks of piety. This it appears that
christians are to be found in the most unlikely places, in the army
& in the navy. Where Satan has been reigning for ages, there
Christ will, ere long set up his kingdom.-
Wednesday, 21. 5 o'clock P.M. My dear Sarah, had you seen me
last night, just after I went to bed, you would have been alarmed. Br. Thom had imprudently spent the whole evening
with me in talking, & I retired late. As soon as I lay down
I began to cough, & then to raise blood. I raised a little
more than a wine glass full. To-day the doctor has given

to-day the doctor has given me some medicine, which I hope will be useful. My case looks a little dark at present, but the Lord can easily raise me up, & he will do it, if it is for his glory, & if it is not for his glory, I do not desire it.
Thursday 22 - 12 o'clock. The Lord is good. the Lord is kind
Great is his grace, his mercy sure."
Let us never forget the mercy of God. "Weping may endure for a night, but joy cometh in the morning." I have not raised blood one night before last, except in small streaks & specks. When the Dr. called yesterday, he ordered for me a large cathartic to be taken this morning, & a mixture to be taken every three hours, containing nitric acid, & a large proportion of digitalis. The effect of the cathartic was very copious, & it's appearance indicated a bad state of the stomach & bowels. The Dr. has been here this morning, & proposes that I should live a little better, that I should take a little meat, & that I should repeat the cathartic two days hence. I have been losing strength for a week past. — Friday, 23 - Well my dear, a ship, a free trader has come into the bay this morning, & is bound to Bombay. I shall endeavor to get a passage in, should I be well enough to go. But this is uncertain. Last night I raised blood again, though not more than half as much, as two nights before. What the issue will be, God only knows. May his name be glorified in me, & by me. I should not like to go to sea just now. 4 o'clock. I have just heard of the arrival of two missionaries from the London Society on their way to Calcutta. One of them has a wife, & the other expects to be married here, next Sabbath. I understand that the reason why he was not married in England was on account of some objections, made by her father. I have been thinking that if other missionaries will go out and do the work, I am willing to be released from it. How much better to be in heaven, than to be on earth. How much better to be singing praises for deliverance, than to be still held in bondage! How much better to be holy, than sinful! How much better to love & serve God with all our heart & soul, than to do it at very imperfectly! What Christian does not wish to have his faith changed into vision, & his hope into fruition?

Saturday, 24th. I am better today. That is, I have raised no blo
during the last twenty four hours, except in specks & strea
with phlegm. I have seen a number of missionary publica
tions today - some of them as late as July, but they conta
nothing particularly intiresting.

Monday, 26th. Yesterday, I was quite comfortable. The Dr
called & advised that blood should be taken from my right br
by cupping. To-day about eleven o'clock the gentleman barbe
who performs this operation called & applied nine cups, each
four times. The pain was considerable, but not worth mind
considering the end in view. I have had less pain in my brea
to-day, & have raised less blood than for some day past, so that
I consider myself a little better. Tomorrow I may be worse
Its a very gratifying thought that the Lord directs.

Tuesday, 27th. It is two days more than six months sin
I was separate from my better half, & from my only child.
The Lord has been exceedingly merciful to me during tha
period, as well as during the whole of my life; tho. I do no
recollect any six months of my life, that appeard so long
as the last. You must not suppose that I have been
peculiarly unhappy: by no means. In regard to my outw
circumstances I have, indeed, been unhappy, but then, I
have found unspeakable relief in the contemplation of
spiritual objects. Were it not for the support that I rece
from this quarter, were it not that that the Lord is gra
cious to my soul, I must sink under my afflictions.
The consideration that me & all things are at the disposa
of infinite Wisdom & Goodness, & my strong hope of a bly
& glorious immortality frequently raise me above all
trials, & carry my thoughts to that happy world, where
sickness & sin, & parting with friends shall never be know
I am happy to say that I think myself on the mending han
but God only knows how long it will be, before I shal
have a relapse. May the Lord prepare you for all tha
you have to suffer in this world, & at last give you
a happy release from all your sins, & from all your
sufferings.

Wednesday, 28th. Br. Thom has just called. He says that the missionaries, the Rev. Mr. Travain, & the Rev. Mr. Hampson with their wives are going on board, & expect to sail today, so that we do not expect to see them again in this world. The gentlemen were here on Sabbath evening & I was much pleased with them especially with Mr. Travain. He appears to be a godly man. I have not seen the ladies, but understand that they appear well. I have not been able to go out to call upon them; and if they had called here, I could converse with them only in a whisper. On Monday evening I saw Mrs. John, the wife of the Baptist Doctr. John, who was in America, & who went to Calcutta with the Brn. Nott & Rice. He is now going out as surgeon to the ship, in which these missionaries sail. Mrs. John came here to attend a prayer-meeting. — During twenty four hours past I have raised no blood at all, that I have discovered. I was calculating to write to Bombay by the Palmers, but Br. Thom tells me that she is not going to Bombay, but to Calcutta. So that I have no opportunity of sending to you by way of Bombay, Ceylon, or Madras.

Thursday, 29th. I have been enabled to attend Br. Thom's Thursday-lecture, to-day, which he holds every week, & I heard him expound the twenty third psalm, & it refreshed my soul. I had just heard very unpleasant news — that war had broken out between England & America. But I believe that war is not declared, when the news came from England. The story is this. On some pretence or other, the American government executed two Scotchmen. The English government was enraged, & sent eight men of war to demand satisfaction. What dreadful passions are in the human heart! "Whence come wars & fightings?" I ardently hope & pray that this storm may soon blow over.

Saturday, 31. Through the mercy of God, I continue better. The Doctr. was here yesterday, & said that I must get better, for my constitution was rallying very much. At the two last times, that he called, he found my pulse in a much better state, than formerly. I have just seen the report of the London Missionary Society. It contains very pleasing accounts of the

South Sea Islands, of what is doing for China, for Madras, and a few other places. But the language which it holds respecting South Africa, appears to be very much out of the way.

I think there is a want of frankness & honesty respecting the missionaries, who have fallen. Their names are not mentioned, & their crimes are spoken of as being not very heinous. The name of one who has committed fornication is spoken of with honor and his crime not mentioned. And the names of two, who have not fallen are omitted, as well as the names of three, that have fallen. In consequence of the bad state of the mission here, & the conduct of the Directors respecting them, a number of the missionaries have taken up their connexion with the society, & more probably will do the same. Had I been one of them, I think my conscience would have forced me to adopt the same measure. For some of the missionaries, who have committed fornication or adultery, are still retained as missionaries, by the Directors. 2. All the missionaries in South Africa, are to be governed by a General Superintendent, & at each station, where there is more than one missionary, they are to be governed by one of the missionaries at that place. Dr. Van. Derkemp was the first general Superintendent, & Mr. Read the second. But since Mr. Read's fall they have had no one to govern them. One is expected from England. The salary for a single missionary is 250 Rix Dollars. I am informed by good authority that in some instances this would not keep him from actual starvation. They are obliged, therefore to labor & trade for a support. No provision has been made for widows till now, & the Directors propose to assist in their support, if they do not return home, but continue at their station.

Monday, Nov. 2. — It is the first Monday in the month, & I consider you as just collected at this moment in the dining room to pray for the divine blessing to descend upon all missionary labors, upon all missionaries, & I trust you will not forget me. I shall not forget you, or any of our brethren or sisters. May the Lord pour down his blessing upon all our stations and upon all the missionary stations throughout the world

3d Sheet

Wednesday, Nov. 4th I have nothing special to write you to-day, my health continuing much in the same state as it has been for some days past. I hope it will not be long before you will hear from me. I find that it was two months ago yesterday since I put my first package into the post-office for you; & the mail was to close the same day. May the Lord prepare you all to hear of the death of Br. Warren.

Saturday-morning, 7th Well, my dear, my fevers & sweats have come on again. I hope they will not continue long; however, it will be just as infinite Wisdom shall direct. This is a pleasing consideration. If the cause of the Redeemer can be advanced more by my dying in Africa, than in Asia, why should not my bones be laid here? Christ & heaven are as near to Africa, as Asia or America, & if we are the children of God, we shall wish to have his glory promoted, whatever becomes of us. If my heart does not deceive me, these are my feelings. But if it is for the glory of God, we shall see each other again in the body, and give thanks to the preserver of our lives.

Monday, one o'clock. 9th I desire to give thanks that I was able to attend divine service, yesterday, without being fatigued. A kind female friend has given me a ride in her bendy, for a number of mornings, which I think has done me good. For my fevers & sweats have left me. See how kind the Lord is. I am so hoarse that I cannot speak loud at all, & I think that my cough becomes worse, though very gradually. My nerves are a little affected. Still, I have a good appetite, sleep well, write, or read a considerable part of the day, & can walk a mile at once. So that there seems to be a very great struggle between my constitution & my disease.

Br. Thom preached yesterday from those delightful words, "The Lord reigneth; let the earth rejoice, let the multitude of isles be glad thereof." I was much delighted, & almost longed to be in heaven, where Jesus reigns in all his matchless glory. O what a glorious place is heaven! There is every thing that is beautiful & lovely. There is every thing desirable & glorious. There is the uncreated God manifesting forth his resplendent perfections in the person of his equal Son.

There is that wonderful personage, who offered pardon to the rebellious sons of Adam, but, who was despised & rejected of men, who was most emphatically a man of sorrows- that sinners might have eternal joy- who became poor, that they might become rich; & who died the accursed death of the cross, that sinners, such as me, might have eternal life. Yes, my dear Sarah, if we get to heaven we shall there find this wonderful personage in the midst of the throne wearing a crown,- not of thorns- but a crown that will show that he is worthy, "to receive power, & riches & wisdom, & strength, & honor, & glory, & blessing." There is the blessed Holy Spirit, who has united, & who still unites us to the Father & the Son, in carrying on that work of redemption, which in this dark world appears unspeakably glorious, but which, in heaven, will shine forth with infinitely more glory & beauty to all eternity. And there, also, shall we find the holy Patriarchs, Prophets, Apostles, Martyrs & all the faithful followers of Jesus. Nor shall we be idle spectators. We shall be allowed to gaze, to admire, to wonder, & to adore. We shall be allowed to exert all the powers of our souls in love, thanksgiving & praise. This is the heaven for which I long & wish & pray.

Tuesday, 10th An American Ship came into the bay on Sabbath afternoon. I flattered myself with the hope that I should have an opportunity to send letters direct to America. This hope is blasted by the fact that she is bound to Antwerp. She is from Batavia. My health to-day as usual. When I went to ride out this morning, with the kind lady mentioned yesterday, her servant drove too fast over a hole in the road, & broke one of the springs of the carriage. Was I sorry? The owner was in the boundy with me. I was the more sorry, because the carriage went out on my account.

Saturday- One o'clock P. M. Notwithstanding what I was informed on Monday, by good authority that the American vessel was bound to Antwerp, I sent for the Capt. that I might know the certainty of the report, & that I might, if he would carry to America the curiosities, which we

brought from Ceylon. On Wednesday morning he called, but I was not able to say much to him, for the Doctr. had given me some pills the night before, which operated very powerfully, & made me very weak. I ascertained however that he was a pious man, that he would take charge of my curiosities, & that he would gladly do any thing for me that he could. He called again in the course of the day & gave us the "Baptist Magazine" for January, 1818. I concluded to send letters by him. The next day he dined with us. Last evening there was a special prayer-meeting here on his account, & he attended. This morning he came & united with us in prayer, after commending each other to God, he bade us farewell. His name is Cyrus Libby. He sailed from Boston 1st March, in the Brig Lego. has been to Batavia, is bound to Antwerp, Petersburgh, & Boston. He hopes to get home in about 9 months. I committed to his charge our box of curiosities, the letter to Br. Warren, father, containing two sheets, & one to my parents, brothers & sisters containing seven sheets. He was born & brought up in Boston, is a liberal Baptist, appears to be very pious. He holds divine service every Sabbath. He gives a very pleasing account of things in America, both as it regards things temporal & spiritual. He speaks of the year 1817 as the most remarkable year for the out-pouring of the Spirit, that ever was known in America, both Baptists & Congregationalists. During that year, there were added to the Baptist communion ten thousand. He said that the rage of party politicks was subsided, that ministers had left off preaching political sermons, & that Governor Brooks gave good satisfaction. He said that Dr. Dwight did not continue long minister of Park-Street. But that Mr. Jenks from Bath was settled there, & gave good satisfaction. I inquired after Capt. James Appleton - he told me that he knew him, that he was at Batavia, when he was, & that Capt B. sailed before him, that he was still troubled a little with his lip -

He let me have a hundred Span. Dollars. for which I gave him an order on Mr. Enarts.

My health continues much as usual. I rewised a teaspoonfull or two of blud last night, & no wonder, considering how much I have been engaged in meeting & conversation for two or three days. This day I feel as usual. I have been much refreshed by the visit from Capt. Libby. Monday, Nov. 16th. I am happy to inform you, my dear, that I feel better to-day, than I have before for some time. Yesterday I attended public worship. To-day I have written two pages of a letter to Mr. Enarts, & have made one visit. I am now under a course of cathartic medicine, which I hope will do me good. The weather has become quite warm here. I am sitting in my shirt sleeves, and it is past six o'clock P. M. But I will stop & put on my coat.— By living with Mr. Melvill, our mission has already been saved from the expense of two hundred & twenty five Cape dollars. He has much property in his hands, but it will not sell well. He has an income of about six thousand rix dollars a year, but he is generous, & is constantly troubled for money.

He professes to be glad that he has the opportunity of lodging me, & will not take any money for it. I feel it to be my duty to make him some presents, & to let them be of that kind, which will save expense to him. I shall give him my mattress, & use Br. Warren's. I have given him Br. Warren's China hat, & my mixed coat. I have given Mrs. M. Br. Warren's old boiled gazette coat & pantalaons. They were just what she wanted.

Tuesday, 17. Not quite so well to-day, as yesterday, but have finished my letter to Mr. Enarts, & have covered the paper with letters, if not with ideas. Our prayer-meeting was better attended last evening, than it has been on time before. This is encouraging. May the Lord increase our numbers, more & more. Pray for us. The number of praying people here is very small

Saturday-morning, 21. I find my dear S. that I have not written you a line, since Tuesday. The reason of this has been, that I was engaged on Wednesday & Thursday in writing a letter to the Society of Inquiry; & yesterday I was in company almost the whole of the day. I went out in the morning with an expectation of riding, & when I returned I found the Wesleyan missionary Mr. Edwards here, & he staid till four P.M. He is the Companion of Mr. Shaw at Khemisberg in the country of the Little Namaquas. I conversed so much & so earnestly with him that I was much fatigued. In the evening I received a visit from the Rev. John George Philip Sperschneider, missionary from the Church Society; and from the Rev. Cornelius Traueller of the London Society; both on their way to Madras. I now have it in contemplation to take a passage with them. But I have not seen the Capt. or obtained the consent of my physicians. Notwithstanding my fatigue, yesterday, I had a good night's rest, through the mercy of God, & feel refreshed— I think that my health has been gaining a little for about ten days.

I have seen Capt. Clark, the man with whom Mr. Traveller & his companion came out, and he refuses to give me a passage for less than a hundred pounds, & I have refused to give him more than sixty pounds; so that if he does not lower his price, I shall not go with him.

23 Monday-morning, Ten o'clock- Capt. Clark has sent me a note this morning saying that he will give me a passage for seventy pounds. Mr. McLuill is gone to see him, & to let him know that I shall remain firm; but, that if he will take his pay in Madras, I will engage to give him seventy pounds. I have been a little fatigued for two or three days past by company, & too much talk. The Sabbath is a delightful, but very fatiguing day to me. I attend meeting & when at home I am induced to talk too much.

One O.clock P.M. Capt Clark has agreed to my proposal, & gives me only two days to get ready, so that I shall be extremely busy— Sailed the 25th.

Wednesday, Dec. 9th. P. M. It is now two weeks since I sailed from the Cape Town. We have had such fair & strong winds, that it has been rather difficult to write. I think there is less wind to-day, than there has been any day before since we sailed. We have had very good winds, so that we have made about half our Casting. I find my situation on board the Ajax, very comfortable, with one exception, & that is, I am troubled with water in my cabin. The water comes in at the scuttle & through the deck. I have been driven in out of my birth in the morning a number of times by having water come into it; & two nights it was so wet that I could not sleep in it at all. Under all circumstances Br. & Sis. Traveller are as kind to me as possible. One night when my bed was wet they gave me their cot, & shifted for themselves as well as they could in my cabin. I spend the most of the day in their cabin, which is almost as large as the cabin in which we dined on board the Bryan. I am entertained with prayer, reding & conversation. They have a settee on which I sit or recline at pleasure. The officers & passengers are polite & accommodating. The doctor is attentive. Since I came on board I have slept very well, my cough has become less troublesome than before, & I hope that I am a little better than when I sailed. Our longitude is about fifty East, & our latitude about thirty nine & a half South.

Thus the Lord has been exceedingly kind in giving favorable winds. His mercies are always great, & always new.

Thursday, Dec. 17. Since I wrote last, we have had rough weather, but the wind has not been so favorable as before. Through the mercy of God, my cough is much better than when I left the Cape. My other symptoms remain as before. The Lord is exceedingly kind to me. He has put it into the heart of Br. & Sis. Traveller to shew me many favors. - I am able to speak low with tolerable ease. What shall I render to the Lord?

Wednesday 23– Through the mercy of God we continue to be prospered. My health is nearly the same as when I wrote last, tho I think I am not quite so well. I think that I cough a little more, & am a little more hoarse.

May the Lord continue to us the blessings which we now enjoy. May he grant to you & to me the happiness of seeing each other in the flesh, & of recounting his many mercies. May he make us useful, while we live, & grant us his blessing when we die. I hope to see you in five or six weeks. Our longitude is about eighty, & our latitude twenty eight south. My situation is pleasant on account of the company of Br. & Sis. Traveller.

Wednesday 29th At sea – Lat. 13– Long. 78–

We have had fine weather, & fair winds during the week past. Br. & Sis. Traveller, who felt a little unwell for a few days, are now as well as usual.

I have gained considerable strength for a few days, but appear to be getting more hoarse. Blessed be the name of the Lord for all his kindness. — Since we passed the Tropic of Capricorn, it has become very warm. I have on my thin clothes. For two mornings past tho' we had a fresh breeze, the Thermometer rose to 79 or eighty by eight in the morning.

The most unpleasant scene, which I have witnessed for sometime, took place at the celebration of Christmas. The day was observed with more riotousness than the Sabbath; but the reverse took place in the evening. The men passed very merrily at dinner, but no one made himself ill till evening. About eight o'clock the scene of nonsense and confusion began, and I was kept awake by it till past twelve. Two of them became beastly drunk, most of them talked all manner of nonsense. The two most distinguished were a cadet, and the third mate – perhaps the first mate came next. The doctor would not join them.

48 Friday, Jan. 1. 1819. Well my dear, the Lord in mercy has brought me to the beginning of a new year - and he gives me reason to hope that I shall live to see my dear family. Upon a review of the past year I find that I have ~~that I have~~ experienced many mercies, tho' it has been a year of great affliction.

Jan. 8. At sea. Lat. 3.. 25 North - Long. 90.. 17 East. When I attempted to write last, I was interrupted by company, & broke off suddenly - Since that time, we experienced some rainy weather, some light winds, and some calms. On the sixth, about six o'clock P.M. we had a very heavy swall of wind & rain, which carried away ~~the~~ a great part of the main sail, main top sail & jib, & injured some of the other sails. - We expect soon to fall in with the North East monsoon, & should we pass from the wind which we now have to the monsoon we may be at Madras in six or seven days.

O, that the Lord may prosper us on our voyage, and prosper me in getting to Batticotta. I think much of you, at this time. But, if you are soon to pass thro' an hour of difficulty, I trust that the Lord will be your support. He has been with you & supported you heretofore, in trying seasons. I hope that you will be enabled to cast your cares upon the Lord.

Tuesday, 12th Lat. 6.. 48 - We have had lately a number of days of light winds & calms, but since Sabbath day, the monsoon has been very regular, & we expect it will continue so. We are now laying our course for Madras, or very nearly, & I hope that nothing will prevent us from reaching that place, in five or six days. Then I shall hope to from my dear Sarah & James. May the Lord grant that I may visit them, & "find" no rod of God upon them. May the Lord bless us, & prepare us to meet in peace.

Thursday, Jan. 14. Lat. 9.. 2°.

Well my dear S. I am not more than about two hundred & forty miles from Jaffna; but I do not expect to see that place, till about the last of this month. I must first go to Madras, & then come down in a day. Should the Lord continue to prosper us, as he has done hitherto, we shall be at Madras in less than four days. But he may see fit to try our patience & our resignation. The monsoon has not been very favorable, as yet. The wind has been more to the north than is common. Should it continue to blow as it now does, we may strike the coast as far South as Pondicherry, or Tranquebar. Should the Lord be pleased to continue the degree of health, which I now enjoy, you may depend that I shall endeavor to make my way to Ballicotta, with as little delay as possible. May the Lord prepare you & me for every thing before us.

Friday, 15th.. Lat. 10.. 24°– Long. 84–

Should the wind continue as it has been, we may expect to see Madras on Sunday. O Lord prosper us. I am not very well today. I have taken cold, and I was kept awake till a late hour by noise, made by some of the cadets. – The wind to-day is light–

Saturday 16th.. Lat. 11.. 29°– Long. 82–

The weather is very pleasant, but the wind very light. According to the distance we have run for two days past, we shall not arrive at Madras till Monday. I hope & believe that I put my trust in Jehovah. I do not feel anxious about ending our voyage, tho' I feel more desirous to see my family, than I ever did before for any thing of a worldly nature. May the Lord prepare us for a happy meeting, when we shall be called to part, for a happy parting.

Jan. 18. Monday. It was expected that we should see land before noon, but the observations to-day do not agree with those of yesterday. Yesterday we were said to be only a hundred & seven miles from Madras - we have run more than that distance according to the log-book & yet we are said to be now, 12 o'clock, 27 miles from it. Our latitude by observation is 12° 47'. I hope that we shall land tomorrow morning. I feel quite feeble to-day. I think that my ancles begin to swell. I never observed it till last night. Our mind is extremely light. 4 o'clock. Land is in sight, and we may hope to come to anchor as soon as noon to-morrow morning. Blessed be the name of the Lord for all his goodness.

Tuesday, Jan. 19th. about one o'clock A. M. came to anchor in Madras-Roads, & landed about ten P. M. accompanied by the Revd. Mr. Rhenius - Lascar Mr. Loudfson the beach & was conveyed immediately to his house in company with Mr. & Mrs. Trawller. Mr. Spurschneider went with Mr. Rhenius. I found it extremely hot in the boat, what getting from the vessel to the shore, last night raised a little blood.

Aug. 1, 1818 - Memoir and Journal of Rev. James Richards

Jan. 19, 1819 from Cape Town to Madras.

Properly 1819 —

(photostatic and typewritten)

Undated - Letter ~~(copy)~~ from Rev. Samuel Newell to

Miss Philomela Thurston ("in pursuit of a wife").

This one is a photostatic reproduction of a handwritten ~~copy~~ (not the original). The original of the letter (dated 1819) is in the hands of Gordon Hall.

Dear Philomela Though I have never had the pleasure of seeing you I seem to feel that an aquaintance and kindred feeling subsists between yourself and me Perhaps I am presumptuous in saying so Mrs Bardwell has told me much about you and what has interested me more than any thing else she has assured me you bear a striking resemblance in all respects to that dearest woman whose endearing society it was once my total enjoy and now to remember with mournful pleasure In reading your charming letters to Mrs Bardwell (for she has allowed me to read them) I think I have been able to trace the resemblance alone alluded to not only in the ardent strain of piety which they breathe but also in turn of thought and manner of expression which they exhibit After knowing what advantages I have had of becoming aquaintant with you and learning that my thoughts often dwell on this image of Philomela which exists in my mind you will not think me extravagant in saying that I love you and should think myself highly favoured of providence to be indulged of your society and love of this attainment of so great a blessing however I dare not feel very confident and the experiance of the uncertain nature of all sublunary good has taught me a salutary portion Marriage however is an ordinance of God and is no doubt calculated to promote our present usefulness and comfort as well as spiritual and everlasting good viewing it in this light and feeling as I do from experiance that it has this tendency I am desirous of marrying again if I can obtain a suitable companion But here is the difficulty such an one cannot be obtained [illegible] this country or at [illegible] the chances (so to speak) are so very rare that it may be considered next to impossible To leave the important work in which I am engaged and return home I should not deem compatible with duty in the present state of the mission the only alternative is for me to remain I am to seek a wife in the way Isaac obtained Rebecca and have therefore after much deliberation and with the advise of our friend Mrs Bardwell determined to make known my wishes to you and submit it to your serious consideration whether it would be consistant with your views and feelings of duty to come over and help us in the work of the Lord in the Heathen Land I am sensible that at the first [illegible] such would seem incompatible with those delicate feelings and that sense of propriety which are the ornaments of the female character but I trust you will view the subject in a serious and prayerful examination before you come to any decision upon it and I beg leave to suggest a few things for your consideration and then leave you to decide according to your conviction of duty I trust it is the general opinion of those who have thought most on the subject that missionaries should live in a married state especially such as have obtained a sincere and fixed resolution

such is our situation here in Bombay. India is in the protection of the British Government we live as securely here as in the town of Boston though in the midst of a Heathen people again which would be most pleasing to God to Angels and to Saints above which would subserve the interest of the Redeemers kingdom on earth a missionary to save his work where he has begun to be of use among the Heathen to return home and spend a year or two of the most valuable part of his life in order to obtain a suitable companion of for a pious young lady educated of Christ and for his cause to make some sacrifice of feeling to cross the ocean and go to Heathen land for the sake of adding essentially to the comfort [illegible] influence [illegible] of a solitary missionary of Christ Have we not reason to believe that such an act of a pious woman would be viewed by our Lord with decided approbation if so then we may be assured there is nothing inconsistant with delicacy or propriety

Though in an ordinary case it would not be justifiable to enter into an engagement of marriage without a personal aquaintance of the parties nor proper for the Lady to go to the Gentleman instead of his going after her yet in extraordinary cases it is evidently sanctioned both by the word of God and common custom nothing is more common than for Ladies of high respectability to come from England to marry Gentlemen in this country and in some instances without any previous person aquaintance and if there be a [illegible] which more than any other would satisfy such a measure it seems to be that of a missionary of Christ in Heathen Land who cannot obtain a pious wife without going in person or sending to take her from amongst the Daughters of the people these are the general views which I wish you to take into consideration in determining on the path of duty these and many other considerations which will be unnecessary for me to mention as they will naturally occur to your mind it would perhaps be a question whether an unconfounded in this extraordinary way would afford a [illegible] prospect of personal comfort with regard to this point I feel no anxiety on my mind I cannot now say all I could wish on the subject I have not one doubt or fear respecting myself I am certain I should love you but as this on only one side of the question on the other part I can only say I have reason to think you would not be unhappy in my society you will wish to know what are the prospects of usefulness for the wife of a missionary in this place I answer she may be useful in the same way she would be at home and many more and with this additional advantage the same degree of good

done in this land of darkness and region of the shadow of Death would turn to a much better account than it would in a land abounding with christian knowedge and means of grace with regard to the prospect of accomplishing the present plan should you feel disposed to undertake I beg leave to refer you to my friend Dr Wood in whose obliging care I have committed the whole business Should you determine to accept my offer he will point out to you the way and also furnish you with means of carrying your resolution into effect. you will perceive in this communication [illegible] not engaged to any other person and that [illegible] friends consent which I hope will prove [illegible] Mrs Bardwell informed me sometime ago [illegible] your health was poor she told me the nature of your complaint by which I am bell to think you might enjoy better health here than in America The heat is not much greater here than in Boston during our winter from November to February the [illegible] is not much greater than in Mass during a great part of October this place is considered the most healthy part of India if you find it too [illegible] for you to bid Adieu to your friends and [illegible] country never more to [illegible] them I think I may safely tell you it is not nescessarily imposed [illegible] the purposed undertaking you need not consider yourself an exile for life there will be opportunities of passing and repassing between here Boston and Salem and though you might never feel disposed to visit your native country it will be pleasant to think you might in case of necessity I must recomend you Dear Philomela to divine direction and blessing and bring my long epistle to a close If it should not be the will of God for us to live together on [illegible] may we be [illegible] [illegible] in Heaven [illegible] connexion which will never end

Affectionately Adieu

Samuel Newell

PS Your parents will probaly see this and be consulted on so important a subject I hope they will not object read the 2d chapter of Genesis pray much over the subject and may the Lord direct you to make such a decision as will be for his glory and your best good

Phil[illegible] 24 1819

Philomela Thurston

Letter from Samuel Newell to Philomela Thurston of Salem, Mass., September 24, 1819.

Dear Philomela:

Though I have never had the pleasure of seeing you I seem to feel that an acquaintance and kindred feeling subsists between yourself and me. Perhaps I am presumptuous in saying so. Mrs. Bardwell has tol me much about you and what has interested me more than anything else she has assured me you bear a striking resemblance in all respects to that dearest woman whose endearing society it was once my lot to enjoy an now to remember with mournful pleasure. In reading your charming letter to Mrs. Bardwell (for she has allowed me to read them) I think I have bee able to trace the resemblance above alluded to, not only in the ardent strains of piety which they breathe, but also in turn of thought and manner of expression which they exhibit. After knowing what advantages I have had of becoming acquainted with you and learning that my thoughts often dwell on this image of Philomela which exists in my mind, you will not think me extravagant in saying that I love you and should think mysel highly favoured of providence to be indulged in your society and love of this attainment of so great a blessing. However, I dare not feel very confident and the experience of the uncertain nature of all sublimary goo has taught me a salutary portion. Marriage, however, is an ordinance of God and is no doubt calculated to promote our present usefulness and comfort as well as spiritual and everlasting good. Viewing it in this light and feeling as I do from experience that it has this tendency, I am desirous of marrying again if I can obtain a suitable companion.

But here is the difficulty: such an one cannot be obtained in this country or at least the chances (so to speak) are so very rare that it may be considered next to impossible. To leave the important work in which I am engaged and return home I should not deem compatible with duty

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in the present state of the Mission. The only alternative is for me to remain. I am to seek a wife in the way Isaac obtained Rebecca and have therefore after much deliberation and with the advice of our friend, Mrs. Bardwell, determined to make known my wishes to you and submit it to your serious consideration whether it would be consistent with your views and feelings of duty to come over and help us in the work of the Lord in this Heathen Land. I am sensible that at the first view such would seem incompatible with those delicate feelings and that sense of propriety which are the ornaments of the female character, but I trust you will view the subject in a serious and prayerful examination before you come to any decision upon it, and I beg leave to suggest a few things for your consideration and then leave you to decide according to your conviction of duty. I trust it is the general opinion of those who have thought most on the subject that missionaries should live in a married state, especially such as have obtained a sincere and fixed resolution.

Such is our situation here in Bombay. India is in the protection of the British Government. We live as securely here as in the town of Boston, though in the midst of a Heathen people again which would be most pleasing to God, to Angels and to Saints above which would subserve the interest of the Redeemer's kingdom on earth a missionary to leave his work where he has begun to be of use among the Heathen to return home and spend a year or two of the most valuable part of his life in order to obtain a suitable companion of you, a pious young lady actuated of Christ and for his cause to make some sacrifice of feeling to cross the ocean and go to Heathen land for the sake of adding essentially to the comfort, usefulness, influence and society of a solitary missionary of Christ. Have we not reason to believe that such an act of a pious worker would be viewed by our Lord with decided approbation? If so then we may be assured there is nothing inconsistent with delicacy or propriety. Though in an ordinary case it would not be justifable to enter into an engagement of marriage

without a personal acquaintance of the parties, nor proper for the lady to go to the gentleman instead of his going after her, yet in extraordinary cases it is evidently sanctioned both by the word of God and common custom. Nothing is more common than for ladies of high respectability to come from England to marry gentlemen in this country and in some instances without any previous personal acquaintance; and if there be a ------ which more than any other would satisfy such a measure it seems to be that of a missionary of Christ in Heathen Land who cannot obtain a pious wife without going in person or sending to take her from amongst the Daughters of the people.

These are the general views which I wish you to take into consideration in determining on the path of duty, these and many other considerations which will be unnecessary for me to mention as they will naturally occur to your mind. It would perhaps be a question whether an union founded in this extraorinary way would afford a reasonable prospect of personal comfort. With regard to this point I feel no anxiety on my mind. I cannot now say all I could wish on the subject. I have not one doubt ~~of~~ or fear respecting myself. I am certain I should love you, but as this on only one side of the question. On the other part I can only say I have reason to think you would not be unhappy in my society.

You will wish to know what are the prospects ofusefulness for the wife of a missionary in this place. I answer she may be useful in the same way she would be at home and many more and with this additional advantage, the same degree of good done in this land of darkness and region of the shadow of Death would turn to a much better account than it would in a land abounding with Christian knowledge and means of grace.

With regard to the prospect of accomplishing the present plan, should you feel disposed to undertake I beg leave to refer you to my friend, Dr. Rood, on whose obliging care I have committed the whole business.

Should you determine to accept my offer he will point out to you the way and also furnish you with means of carrying your resolution into effect. You will perceive in this communication that I have taken several things for granted, that you are not engaged to any other person and that your friends consent, which I hope will prove correct. Mrs. Bardwell informed me some time ago that your health was poor. She told me the nature of your complaint by which I am led to think you might enjoy better health here than in America. The heat is not much greater here than in Boston during our winter from November to February. The cold is not much greater than in Massachusetts during a great part of October. This place is considered the most healthy part of India. If you find it too much for you to bid adieu to your friends and native country never more to see them, I think I may safely tell you it is not necessarily imposed on the purposed undertaking. You need not consider yourself an exile for life. There will be opportunities of passing and repassing between here, Boston and Salem, and though you might never feel disposed to visit your native country it will be pleasant to think you might in case of necessity. I must recommend you, Dear Philomela, to diverse direction and blessing and bring my long epistle to a close. If it should not be the will of God for us to live together on earth may we be prospered to meet in Heaven ---- form a connexion which will never end.

Affectionately adieu,

Samuel Newell

P.S. Your parents will probably see this and be consulted on so important a subject. I hope they will not object. Read the 20th chapter of Genesis. Pray much over the subject and may the Lord direct you to make such a decision as will be for his glory and your best good.

Philomela Thurston.

Bombay Sept. 26th 1831.

My dear Hopkins,

As I now know where to direct to you & have an opportunity of sending a letter, I cannot let it pass unimproved. I am glad to learn that you have received the appointment of Prof. in our Alma Mater — glad both for your sake & for the sake of those who may have the happiness to be under your instruction; for I believe you will be happier there & will do more good than you would to be 'compounding simples' & dealing out compounds to kill & cure the bodies of men. Ever since I have known you, I have thought that your talents ought to be employed directly for the intellectual & moral improvement of our benighted & sinful race. If you have not been ordained I hope you will be, so that you may preach Xt crucified as well as teach other important things.

I could tell you a thousand things that I have seen & heard & felt since I saw you, if I had time to write, & you patience to read them. But let them pass. You will doubtless have heard before this comes to hand of the deep affliction

with which a wise & gracious Providence has been pleased to visit me since I came to this land of the shadow of death. Still you are in a heathen country surrounded by human beings more brutish than the brutes themselves, & there fellow to the grave the wife of your heart, whose society was almost the only earthly blessing you had, you can never know fully what I have experienced. But I trust I have not been left to murmur against this dispensation of God. Shall he not do what he will with his own? That this event was ordered in kindness to her I have no doubt; & to me also if I am his. O that I had clearer evidence of this!

That event which took from me one of the best of wives, left to my sole care a helpless infant. I could fill sheets of paper in telling you the perplexity & trouble I have had to procure him a nurse. The Lord has however been far better to me in respect to him than my fears, & has preserved his life & health till now in spite of the unkindness of this wretched people, many of whom from fear of losing cash would have seen him die of hunger sooner than give him nourishment, though avaricious in the extreme & offered ten times more than they could get in any other way. You will believe me when I say, that from all my

reading & reflection upon the abominations of the heathen my ideas of their degradation & wretchedness, before I came among them, fell far short of the reality. The description of them in the 1st chap. of Romans is every word true; & here one can almost every hour see living exemplifications of all the crimes there mentioned. For instance, they are so void of 'natural affection' & so covetous, that many of them (not all) will see their nearest relatives languish & die, rather than be at the expence of 2 pice (less than 2 cents) for medicine to save their lives. Several such cases have fallen under the observation of some of our number within a short time. O how little do the people of Am. realize the extent of their obligations to the gospel! By the way, have you seen the Report of the Board for 1830? I think that gives much too favorable a representation of the state of things here. I have not room nor time to tell you in what particulars. The Board, I suppose, are not to blame. The Report was made out mostly, it is probable, from journals & sent them by some on this ground. It is an easy thing to write a journal & make a great show; but to bear the burden & drug of missionary labor is not so easy. In that Report Bro. Stone & Miss Farrar appear to be the only ones doing any thing here. But if Bro. Allen is not doing twice as much of real, hard missionary service as Bro. S. I am mistaken; & every one says that Mrs Allen, before her death was quite as active and useful as Miss F. whereas her name is not mentioned in the Report. Such Reports when they come back here, do not produce the happiest effects. Not that the slighted party says a word about it, but others who know facts talk & wonder.

I have received three letters from the Mission at Ceylon urging me to come there & be a sort of Prof. in their Sem. I know not yet what I shall do. Their call is rather urgent as Mr Meigs is about to leave & spend 2 or 3 years in Am. I think I shall leave the question

to the decision of the Mission, tho' they will probably decide against my going. — I have not got this language yet so that I can preach. It is a most crooked & difficult concern — far worse to learn to speak fluently than Latin or Greek would be. The idiom is altogether different from Eng. or any other language that I ever attended to. The words & sentences strangely transposed & combined. I am trying to do something in the schools, & stammer a little now & then with the people in the streets — read the Scriptures, tracts &c But I dont think I am effecting much —

Oct. 11th. It is now excessively hot — The rains are pretty much over. In the shade the heat is about 100° — in the sun 109. We are all able to be about, but some are complaining a little. The Scorers will rail in a few days. I close this now because [illegible] part is in a box that I send to Hadley —

Rodney Mass
Oct 27 1831

Williams Hervey
Bombay India

Professor M. Hopkins M.D.
Williams College —
Mass —
U.S.

At the earnest solicitation of some friends here who had become partially acquainted with my dear wife, I have prepared a short Memoir of her for a Periodical published at our press. I shall have a few copies struck off by themselves & will send you one. After you have looked it over a little, as probably you will not care about keeping it, will you hand it to Mrs Wright? She staid one night at Mr W's when we were in Shutown & Elizabeth, I believe promised to write Mrs W. from India, but never found time. Remember me kindly to them, to your Bro. & all friends in the — Write me soon — tell me all about yourself — College — old class mates &c &c I have written to Dr G. by the same ship that will carry this. Yours as ever William Hervey

Monday April 15th 1844.

Rev Mark Hopkins, D.D.

Dear Sir,

Allow me to ask a favor at your hands. You remember that I left Williamstown in a sad way. My Uncle sent funds, after my departure, for the settlement of my debts. Will you do me the great kindness to inquire if they were all liquidated. My face is set toward my native land, & by the grace of God, I soon hope to preach the news of a crucified God to my own countrymen. I wish to leave this land, owing no man ought but love! I have been a little troubled to know whether all my debts in your town were fully met by the monies & Waterbury sent. In regard to one man especially would I like to have the question put, viz Mr Chamberlain of whom I hired horses &c. I know of no other, whom I think has been passed by — Perhaps he has not. Please to ask Mr Cole (former Post master) if all his claims were answered. And if there are any whom I owe in your place, if you will be so kind as to inform me, I shall feel myself under great obligations to you. I regret to trouble you, Dear Sir; but for the ease of my own conscience & the honor of Christ's name, I must ask you to do me this last favor, which I shall gratefully ever

ask of you. I shall leave New York about the 3d or 4th of May for Boston, & thence for Madras, ~~two~~ four days after. If you will on the receipt of this, make these inquiries & let me know, I will thank you greatly.

And while I write I am reminded of the many kindnesses which I received from yourself & also Hopkins when I was a wild boy in your College. May God bless you & your wife, Dear Sir, for the long suffering which you exercised toward me. I would ask forgiveness of both, for the ingratitude which marked my conduct while I was an inmate of your house, & a guest at your board. May the Lord reward you.

I am Dear Sir,

Yours in the Gospel

H. M. Scudder.

P. S. Please to direct an answer to H. M. Scudder 225 Nineteenth Street, New York. May I request a reply, if you can make the inquiries suggested, as soon as possible, else I shall be on the waters, before it comes. I hope you will not consider me intrusive. Please to remember me kindly to Professor Albert Hopkins, Dr Sabin. Professors Alden & Tatlock. Will you be kind enough to thank Dr Sabin for his services to me. He was very disinterested in his attendance on me, for he could certainly find

no pleasure in any intercourse with me at that time.
May God reward him — I would also ask to
be affectionately remembered to Mrs Hopkins.

Ann Scudder.

PAID

Rev Mark Hopkins. D.D.
Williamstown.
Mass.

A. M. Scudder
on going to India
1844

Ahmednuggur Mission

April 9. 10. 16. 1851.

Sub-committee

Rufus Anderson
Selah B. Treat
Swan L Pomroy
Henry Hill.

Missionary

Rev. Henry Ballantine.

I. Object of the Mission.

We should endeavor to reach all classes.— still it is true that the field of labor among the Mahars is more open and more promising than among other classes. We can establish schools among the higher classes with more prospect of success than among the Mahars, so far as giving a knowledge of science and of the elementary truths of religion is concerned, for the Mahars are so poor we have found it <u>difficult</u> to secure the regular attendance of their children to schools which have been established expressly for them. We can also in our tours address the higher classes equally as well as the lower, for

all are disposed to assemble and listen to what we have to say on the subject of religion. — But there is more of a disposition among the people of the Mahar caste to pursue their inquiries on the subject of religion, less fear of difficulties rising up before them should they become Christians, and less opposition from friends should they manifest any inclination towards Christianity. They will therefore be more regular in attendance on stated opportunities of preaching, & be more ready to take the attitude of inquirers & therefore be prepared as a class to benefit more by the labors of a Missionary than the classes above them. Scarce an individual of the upper classes can manifest any attachment to Christianity, or take the attitude of an inquirer without drawing down upon him the suspicion or open hostility of all his heathen friends & neighbors. — Here is just the reason why we have so more inquirers among the higher classes. — In order to become an inquirer a man of these classes needs all the strength of a full grown courageous Christian — and often have we had to mourn the going back of an inquirer to heathenism because he was unable to resist the influences which were brought to bear upon him as soon as he was known to be thinking of embracing Christianity — & he had not yet learned enough of the truth or felt its power sufficiently to make him strong in his adherence to the path of duty.

So long as this state of things continues the field

of labor will continue to be most promising among the Mahars — but the other classes should not be passed by. It is important even for the respectability of Christianity that, while the gospel should be preached to the poor in accordance with its original design, it should be also urged on the attention of the higher classes in every possible way — "I am not ashamed to preach the gospel to them that are in Rome also — for it is the very power of God." It would be doing great injury to the progress of the gospel were any special means used for the Mahars such as would exclude in any way the higher classes. In consequence of the fact that all the Christian converts living in the villages are from this class, our tours to those villages for several years past have brought us more in contact with that class than with any other & the higher classes there have been very much disposed to class us & all our native assistants & Church members with the Mahars & of course to look down upon us with contempt — & consequently to stand aloof from us thus placing themselves out of the influences of the gospel. This feeling we have regretted to see, & have endeavored to use means to conciliate them & thus bring them within reach of the influences of the truth. I do not think that we ought to make any more exclusive aim to any particular caste in our labors among them than we have already done. Anything more exclusive would be an injury, rather than an advantage to the cause of truth.

The Mahars stand below all the pure castes. Among the lowest. Probably the principal portion of the Aborigines in that part of India. As high as any part of the descendants of the Aborigines.

The pure castes are descended from the conquerors. The Mahars not allowed to live in the villages.

The mechanics & cultivators are in the 4th pure caste. Laborers.

The Mahars have much intercourse with all classes, & especially with the cultivators. Very intelligent class.

What particular reasons are there for conciliating the respect of the upper classes?

The Mahars cannot get their living out of their own villages. Embracing Christianity does not & did not forfeit their priveleges. They never have lost by embracing Christianity

If the object be to work upon the Mahars, it is necessary only to preach the gospel, as far as we can, to the upper classes. Not necessary to establish schools for the Children of upper classes. So in favor of making the Mahars our great object

II. Stations.

Mr. Burgess's plan, so far as I remember now, involved considerable expense. The ground itself to be purchased would have cost 2 or 300 rupees, the

expense of putting it in order for building (as the surface was very uneven) & of enclosing it with a good wall, would have been as much more, and then the expense of building a Chapel, such as was proposed, would have cost 1,000 or 1,200 rupees. And then in connection with these expenses, a house for a native assistant would have been necessary near it, in order that the house might be properly taken care of, & it involved also in prospect the removal of the Missionary from the place where I resided (which has many advantages) to the vicinity of the new Chapel. On account of the expense of the plan, & of the prospective changes which the plan required, I believe no one supported Mr. Burgess's proposition.

At the same time another plan was proposed which was thought might be much less expensive & might be much more effective, at the same time not requiring any change of Mission Stations in the City. It was proposed that we obtain small spots of ground in different places near the gates or on the great thoroughfares, where we might put up small bungalows, costing only 40 or 50 rupees each, where we could go regularly to preach on different days of the week. We endeavored to act on this plan but found unexpected difficulty. the natives would not dispose of small pieces of ground to us. The opposition of the owners of the land in Ahmednuggur to our Missionary efforts is

very great, & every means is made use of to prevent our obtaining places for preaching. I endeavored to obtain a place at one gate but did not succeed. Mr. Wilder endeavored to obtain a place at another, and thought there was no doubt of success, but he too had to give up in despair. Mr. Burgess succeeded better at another gate, & actually obtained the timbers to put up a house of worship, but at length from some difficulty the plan fell through.

The subject has come up again since Mr. Ballantine left.

III. Preaching Places.

The account just given shews the difficulties we have met with & are likely to meet with, in getting new preaching stations. But these difficulties may be overcome in time. It is only necessary to be determined on carrying the plan out when possible, & then to keep our eyes open for any opportunity that may offer for securing a place. There is indeed a danger that any of our preaching places away from our own houses would be destroyed by those who hate the truths of Christianity, but this danger must be encountered.

Very few have been induced to attend preaching regularly, except those who are connected with the mission.

Mr. B's principle difficulty was the expense at the time.

Dividing the Church.

No objection to dividing the Church & forming a new Church. High class Christians will be able to live in their houses in the city. Low caste must be out of the city

2. Adult female Christians residing on the mission premises could not be expected to come to the mission for religious instruction. Mrs. B. could ~~be~~ induce many of them to go a little distance.

Station at Bhingar?

Yes. Short two miles from Ahmednuggur. 3. or 4.000. Has all the advantages of a military station. One end of the barracks, a mile long, rests on Bhingar. The presence of English troops a disadvantage. A physician near at hand. A mere suburb of Ahmednuggur.

Is there any convenient & practical system, according to which Missionaries may occasionally remove from one station to another, without giving rise to agitation & trouble in the meetings of the Mission?

There is no system by which this can be done. The Mission will not locate a man against his will. The plan hitherto pursued in Western India almost

universally, and favored by the Bombay brethren, is to establish Missionaries only at the large places like Bombay. Poona, Sevoor, Ahmednuggur, Aurungabad, Jalna, Satara, Sholapoor, &c. &c. and to maintain a large force at each of these stations, to cultivate the intervening country. Our experience in the Mahratta mission first, & since then, in the Ahmednuggur mission, has satisfied me that this plan is impracticable. Even in the largest places no more than two Missionaries, or three at the farthest, should be placed. They will be more hindrance to each other in the mission work, than they will do good. Poona & Sholapoor are 100 miles distant, & Ahmednuggur is still farther from Sholapoor; — how can two Missionaries at centers so distant from one another, carry on the mission work as it ought to be carried on, in all the intervening country. It is impossible. Say there are 20 such stations in all the Mahratta country, apart from Bombay, & this rather exceeds the truth, & then when all these are supplied we have 40 Missionaries for the 8 or 10.000.000, of Mahrattas. One for every 200.000 people.

On the other hand, it should be said that it is not proposed, by those who favor the plan of village stations, to divide the country into small parishes, like the parishes of N. England, and put a Missionary in each parish.

The utmost that I would think of doing would be to plant a Missionary in a district of country which

appears very favorable for the propagation of the truth, where men seem really to listen & to obey, and then give him as large a tract of country around as he can cultivate. For instance, there should be only one missionary in the villages adja-=cent to Wadale, for he could attend to the whole field for eight or ten miles around without diffi-=culty Wadale is about 40 miles from Ahmednuggur.

Another village station should be Newasse, 36 miles from Ahmednuggur, that being the Shire town of the district answering to our county in which most of our Christian converts reside. Politically, Newasse is more important than Wadale, & yet from the oppo-=sition of the people there to the truth, & from the fact that not one person there is known to be interested in Christianity, (though there are several Christians within six or twelve miles in directions opposite to Wadale) from these two causes combined I should regard the Settling of a Missionary there as of secondary importance to the establishment of one at Wadale.

Another Station might be at Rahoora, 22 miles from Ahmednuggur, & another still at

and another still at Both of these are about 60 miles distant, N.W. and the other S.E. on the road to Sholapoor.

And yet besides Wadale and Newasse, I should hesitate about sending a Missionary to any village station, without some previous indications

that God has prepared the way before us. In those two places we have had indications of his will already sufficient, it seems to me, to justify such a course.

All these towns which I have mentioned are shire-towns, & of course natural centres of influence for a considerable distance around them. This, of course, obviates most of Mr. Hume's objections to the plan of village Stations, And the fact that they are all proposed to be connected with Ahmednuggur where successful missionary operations are already in progress, obviates Mr. Allen's arguments. We may, indeed, give up our operations in one portion of the field, and go to another portion where there is more prospect of success, but we shall not probably give up the Ahmednuggur district as a field of missionary labor, so long as missionary operations are carried on at all.

The most serious objection to the plan of village Stations, is the difficulty of procuring medical aid; and this is a serious difficulty in that climate where diseases are so rapid in their course, & early attention to disease so important. Every other difficulty can be easily overcome, in my opinion. And it is a question in my mind, whether any missionary who is sent out to establish himself in the villages, should not receive some knowledge of Medicine in this country; & this for two reasons, first, that he may be able to take care of his own family in all ordinary cases, not being

too anxious when there is little or no cause for anxiety, and knowing enough to be able to take a proper course in regard to the general treatment of a disease until the services of a regular physician can be made available: and Second, that he may be able to do something for diseased natives, & thus increase his influence in the native community, & secure access to families from which he would otherwise be excluded.

I have often felt great regret that I had not the knowledge, which would enable me to be of service in this way, & have no doubt that I should have been able to visit a much larger number of them, & in much more favorable circumstances than I was permitted to do. Many natives who are desirous of hearing more about Christianity & are afraid that they may be regarded as inquirers, would be glad of an excuse to call a missionary into their own houses & see him in private. If he is a physician they can easily find an excuse to call him in, & can often have an opportunity of seeing & conversing with him, without fear of exciting any suspicion. For these two reasons I think very favorably of the plan of young missionaries going out to India with some knowledge of Medicine. And with some knowledge of medicine the difficulties of occupying village stations would be less than otherwise.

I cannot see how that northern field is to be properly cultivated, & the Christians there

properly instructed, unless a Missionary resides among them. I therefore feel the importance of at least commencing that one village station soon.

The Missionaries should understand that they go medical Knowledge on purpose to go to village stations.

Why has not the mission directed a greater proportion of its attention to the Malian caste? Could not small Malian congregations be formed, on the plan of village congregations in the Madura Mission?

The experiment might be tried, but there is probably not so much general advance around Ahmednuggur as in the Madura Mission. There are not so many prepared to give up idolatry.

Congregations of two or three families could be collected.

Is there any practicable and expedient way of making the working of the several stations more independent of the mission?

One of the most important questions. Difficult to see how it can be done without endangering harmony. The Stations unite, as such, more freely home.

Rules — Madura Mission — May 6, 1852.

1. Each missionary shall, at each examination, present reports on the conduct, religious character, &c. of each of his catechists, which reports shall be recorded in the Catechist Book.

2. Any helper in the second, third, fourth & fifth classes standing at two examinations first in his class, shall be promoted to the next higher class.

3. Any other member of the above mentioned classes, having passed four examinations in his class, although on no occasion first, shall be eligible for promotion to the next higher class.

4. That the case of such shall be presented to the mission by the local committee of the mission in whose bounds that member of the class may be & consideration in favor of promoting him shall be drawn exclusively from the Catechist Book.

5. That above the first class there shall be a class, the members of which shall retain the designation in English of Superintendents & in Tamil of

6. That any member of the first class, standing at two examinations first in his class, or any other member, having

passed from examinations in it, although on no occasion first, shall be eligible for promotion.

7. That the case of all such shall be presented & decided in the same way as that of members of other classes.

8. That the wages of no member of the fifth class shall be raised above 4½ rupees per month; that of the fourth class above 6 rupees; the wages of no member of the third class above 10 rupees; the wages of no member of the second class above 16 rupees; & the wages of no member of the first class above 20 rupees.

9. The case of an increase of wages to any member of the classes shall be presented to the missionary in whose employment that native may be, & decided by considerations drawn exclusively from the Catechist Book.

10. The wages of all new helpers, except from the seminary, shall at first be decided by his position in the classes. If a member of the fifth class, he shall receive 3½ rupees; if of the fourth 5 rupees; if of the third 7 rupees; if of the second 10 rupees; & if of the first 15 rupees.

The foregoing rules were evidently drawn
up by Mrs. Webb.

Opinions of the Rev. Mr. Percival, formerly & for a long time Wesleyan Missionary in Jaffna.

"He regards Jaffna as one of the hardest & most unpromising parts of the Tamil field, & says that altogether too much has been expended upon it; that it has been overworked; that there has been too much foreign agency there; that these foreign missionaries are a curse to the whole province; that Batticotta Seminary has done a good work of a certain kind, but that it ought to be (if in the hands of the missionaries) an institution merely for the education of pious young men for the ministry; that the government should do the work that is now being done by the mission in that Seminary. He disapproves of schools for heathen supported by missions. He says that the Jaffna missions, although operating mostly in villages & rural districts, labor under all the disadvantages of missions in cities or the continent."

[Communicated by a friend, received in Batticotta, April 30, 1855.]

Labors of Missionaries in Bombay.

"The number of missionaries in Bombay is very inadequate. There is one missionary of the Propagation Society, whose labors are wholly in English & chiefly among the East Indians, or persons of European descent. He cannot therefore be properly called a missionary to the heathen. The Church Missionary Society has two missionaries there whose time is chiefly occupied with the Mowy School, an institution where most of the instruction is English. They have no Mahratta congregation except a very small one on Sabbath afternoon, consisting of servants & a few others. The Mission of the Free Church of Scotland consists of three missionaries (one now absent in Europe) whose time is chiefly devoted to their English Institution. They have a Mahratta Congregation on the Sabbath, considerably smaller than ours, & they do more in the way of touring & preaching to the Natives than the other missions.

The Established Church of Scotland has two missionaries whose time is almost wholly devoted to their English Institution. They have no native congregation

& do but little in the way of preaching to the people in their own language. The above is all the missionary force in Bombay with the exception of the members of your own Mission. And you will at once see how great is the need of additional labourers" * * * *

The Church Mission has but three or four converts. The converts of the Free Church Mission have not, I believe, been more numerous than those of your Mission. The Mission of the Established Church of Scotland is yet without a single convert. This is a trial both to the Missionaries & to the Churches which send them forth. I think that it is generally felt that the difficulties in the way of gathering a native church in such a place as Bombay are greater than they would be at interior & smaller stations." * * * *

"If it is decided to commence another station, there can be little doubt that, in the present state of the country, Tanna in the Northern Concan, or Ratnagiry in the Southern Concan should be selected. Were the English government extended over the Satara territory, that place, in my

opinion, is decidedly the most interesting & promising unoccupied field in the Mahratta Country. Satara is about the same size as Ahmednuggur in the midst of a populous & fertile district." * * * *

"The fact, however, that Tanna is so near to Bombay is greatly in its favor. And should Mr. Bowen & Mr. Wood feel inclined to go thither, I would not dissuade them. On the contrary I would cordially approve of such a course, & would think that in view of the opinions expressed by the Prudential Committee in the Annual Report of 1846, the way would be open for them to go there as soon as they might wish."

W. Hume - in a Communication, June 19. 1848.

"To these it may be added that the senior members of this Mission, besides preaching on the Sabbath, care of the native church &c. have on their hands each one an engrossing work - Direction of the press & the Dnyanodya. Men devoted exclusively to the preaching of the gospel are greatly needed here."

George Bowen - do. Bombay Nov. 28. 1848.

On Removing Converts from their Villages.

"I think we should never think of removing people after baptising them to any of our stations; for they do not feel happy by such change; & then the Mission has to support them. This I have fully learnt from the case of the Ashtagaum converts. Besides, I think we should try, from the first, to make our native converts independent, a thing we cannot do if we remove them from their villages."

~~Rev. George Candy~~

Dorji Pandoorung to the Rev. George Candy, June 6, 1853, — Comments to Mr. C. to the Ahmednagar Mis.

Proceedings of the Ahmednuggur Mission.

January, 1854. "Resolved, – That a small house be built in connection with the new chapel in Ahmednuggur, to be occupied by Rumoosher."

March, 1854. "Resolved, – That a house be built for Vishnoopunt in Mr. Ballantine's premises at an expense not exceeding 25 Rupees."

Requested Rs. 2.500 for building house at Navasa.

Allowance to Harrifunt & Ramkrishnapunt of 10 annas per day for travelling expenses when travelling by order of the mission. April 1853.

April, 1853. "Resolved, – That the action of the Ahmednuggur Station in reference to the erection of a house for Narayan Ramchundu, & the repairs of Harrifunt's house be approved."
(These 'repairs' added a new room to the house.

Resolved, That the expenditure of 225 Rs for the erection of houses at Dedgaum for the teacher & native assistant, be approved.

Resolved, That we approve of Mr. Murphy's going by the overland route to Smyrna & thence by sailing vessel to America.

Jan. 1853. 600 Rs approp. to a new chapel at Ahmednuggur.

Jan. 1853. "Resolved, that Dajuba of Wadgaum be allowed Rs. 50 for the well he has dug in his yard."

Rs. 30 was allowed for building a house for the native Assistant at Chandag.

10M FORM 56 10-35

CONGREGATIONAL HOUSE, BOSTON, MASS.

MEMORANDUM

THE AMERICAN BOARD

Date February 1, 1937

For Miss Knapp From Dr. Bell In re. 1852

Here is an interesting letter that I got through Dr. Robert E. Speer. The original has gone to Samuel Fairbank's son, Rev. Edward Fairbank of the Marathi Mission, and a copy has gone to the grandson, Rev. Alan Fairbank of Brooklyn, New York.

These two copies can be placed somewhere in our archives to throw light some day upon some historian of the Christian work of India.

EB

Mr. David C. Scudder.

Madras, July 30th 1853.

My very Precious Cousin,

Your most welcome, and heart cheering letter of Decr last reached me, by my son William. Must, yea must do I rejoice with you, that you have chosen the good part, which shall never be taken from you. Often, often have I, in times which have gone by, prayed that such might be the case. Perhaps you will never know until the judgment of the last day, how often have these knees of mine been bent in prayer for you. May you, My precious Cousin, be a bright and shining light in the world, and may you be made eminently useful in winning souls to Christ.

You rejoice my heart much in what you say, respecting your becoming a Missionary of the Cross. I hope that your desires on this point may increase more and more — yea increase until your feet are planted on heathen shores. O what joy would it give me, if I should be spared to see yourself, with Evarts and Samuel and Horace in this land of darkness — of darkness now; but soon through grace to be made a land of Gospel light. This country as you know, has been ceeded by oaths and promises to our Immanuel, and he must take possession of it — and human instrumentality must be made use of in order that this state of things may obtain. O who would not rejoice to be one of Christ's instruments in so glorious a work — I am glad that you belong to the Society of Inquiry in Williams

College. I could wish that it were ten times larger than it is, and that it might send forth hosts of laborers into the vineyard: for the harvest is great and the laborers are very few. — I have now two sons in the field, Henry and William; and we learn by the overland dispatch, that Joseph is on his way thither — Ezekiel and Jared are now in the Theological Seminary of New Brunswick, New Jersey, & are <u>burning</u> with the desire to be on Missionary ground: and they can hardly wait the two remaining years they are to be there, so anxious are they to be here. Could you My beloved Cousin, I was almost ready to say, Son, come out with them, how delightfully would I clasp you in my arms, and bid you welcome to this,

physically delightsome lands. Henry Billias and Joseph are to be stationed at Arcot, about 70 miles from Madras and will constitute a family Mission — a Mission which Ezekiel and Sand will I hope, join. So near and dear are you and your brothers to me, that I should be delighted to see you associated with them, and count you <u>all my sons</u> — I rejoice to learn that dear Evart has devoted himself to his Savior. And what does he intend to do? Does he intend to be a Missionary also? I hope he does. I hope that he will keep his eyes directed towards the Ministry and towards the Missionary field with such an intensity, as to eclipse every other profession. The laborers for the harvest are now so

A Hindoo Devotee passing rods through the skin of his sides with a man beating a tom tom, before him.

COPY

Mr. David C. Scudder

Madras, July 30, 1853

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Your most welcome and heart cheering letter of December last reached me, by my son William. Much, yea much do I rejoice with you, that you have chosen the good part, which shall never be taken from you. Often, often have I, in times which have gone by, prayed that such might be the case. Perhaps you will never know until the judgment of the last day, how often have these knees of mine been bent in prayer for you. May you, my precious cousin, be a bright and shining light in the world, and may you be made eminently useful in winning souls to Christ.

You rejoice my heart much in what you say, respecting your becoming a missionary of the cross. I hope that your desires on this point may increase more and more -- yea, increase until your feet are planted on heathen shores. O what joy would it give me, if I should be spared to see yourself, with Evarts and Samuel and Horace in this land of darkness -- of darkness now, but soon through grace to be made a land of Gospel light. This country, as you know, has been ceded by oath and promises to our Immanuel, and he must take possession of it -- and her main instrumentality must be made use of in order that this state of things may obtain. O who would not rejoice to be one of Christ's instruments in so glorious a work -- I am glad that you belong to the Society of Inquiry in William's College. I could wish that it was ten times larger than it is, and that it might send forth hosts of laborers into the vineyard: for the harvest is great and the laborers are very few.

I have now two sons in the field, Henry and William; and we learn by the overland dispatch that Joseph is on his way thither. Ezekiel and Jand (?) are now in the Theological Seminary of New Brunswick, New Jersey and are <u>burning</u> with the desire to be on missionary ground: and they can hardly wait the two remaining years they are to be there, so anxious are they to be here. Could you, my beloved cousin -- I was almost ready to say, son -- come out with them, how delightfully would I clasp you in my arms, and bid you welcome to this physically delightsome land. Henry, William and Joseph are to be stationed at Arcot, about 70 miles from Madras and will constitute a family mission -- a mission which Ezekiel and Jand will, I hope, join. So near and dear are you and your brothers to me, that I should be delighted to see you associated with them, and count you <u>all my sons</u>. I rejoice to learn that dear Evarts has devoted himself to his Savior. And what does he intend to do? Does he intend to be a missionary also? I hope he does. I hope that he will keep his eyes directed toward the ministry and toward the missionary field with such an intensity, as to eclipse every other profession. The laborers for the harvest are now so

Letter from Rev. Samuel Fairbank to Mrs. Bowen, Bombay, August 25, 1852.

You will be interested to hear some particulars of the last days of Mrs. Fairbank. At the beginning of 1852 she was in unusually good health and spirits, for her physician (Dr. Miller, who was most kind and attentive and in whom she placed entire confidence) gave her encouragement to look forward to renewed good health, as the causes of her ill health, so far as medical skill could determine, had been removed. Her strength, howeve , had not much increased when the hot season with its debilitating influences came on. She had at no time been able to walk more than a few rods at a time on the smoothest Macadamized road, and was unable to climb a flight of stairs without frequently stopping for strength to go on. The doctor told her she must be carried, and I think that afterward she attempted to walk up or down stairs but in a few instances. She had become so light that I found it easy to carry her up and down.

She lost strength as the heats of April came on. Our stay at Bandora during May seemed of advantage to her. With quiet in her own room if she chose, or the pleasant society of the Hazens, who were living in the same spacious house, when she preferred it -- listening to the songs of birds and the murmurings of the Casuarina trees, or to the dashing of the surf which beat on the rocky shore at the foot of the hill on which the house was built and only 20 or 30 rods distant -- drinking in the sweet, cool air that swept across a thousand miles of purifying waters, she was in favorable circumstances for gaining strength -- and she did gain, though not so fast as I had hoped. Then she at times dared to look forward to her expected confinement with hope -- hope that it would prove the doorway to a life of renewed health. This was the general expectation of those who knew the history of her Indian life, and I shared in it, with the earnest prayer and hope that she might yet become as active in and able for labor as she had ever been earnest in desire and fertile in plans for usefulness.

At the time dear Abbie reached India she had acquired a good knowledge of Marathi grammar and facility in reading Marathi books. In Ahmednuggur she soon attained facility in speaking the language. Her pronunciation was uncommonly good and she rarely made a grammatical mistake -- so that the Natives loved to hear her speak. Her opportunities for study were poor -- she had no strength left for it after performing her duties -- so that her vocabulary of Marathi words was comparatively meagre. But she had the command of enough words to express her thoughts intelligibly on religious subjects as well as to converse about the common affairs of social life. Wherever she was, by instructing her own household or the schools under her charge or the women she could bring under herinfluence, she did the work of a missionary up to and often beyond her strength. But what shall I say of the support she ever afforded me, by her ever warm sympathy, her judicious counsel, and in rendering my home the rich depository of all that makes home dear.

But I began to write of events that have occurred in 1852. In the middle of June, after her return from Bandora to Bombay, she had symptoms that led us to fear a premature confinement. Emily and Mary were born prematurely and a similar result this time was much feared. On this account the doctor ordered her to keep her couch and not to set foot on the floor. She obeyed and thus doubtless her confinement was

delayed several weeks. But such inaction and constraint of posture had a bad effect on her digestive organs. The doctor succeeded in checking any great irregularity till after the time or most anxiety had passed. But in the latter part of July she was seized with dysentery in a mild but very obstinate form. It reduced her strength very fast and depressed her spirits. It was checked for a time, but returned on Thursday, the 5th of August, and was alarmingly worse on Friday. It was again checked but had done its sad work, and on Sabbath, the 8th of August, she was prematurely confined. God was gracious to her in the hour of her need. She had no pains till about 2 P.M. though there had been preparation before that. Just as we were determining to send for Dr. M., he drove into the compound, sent at an unusual hour by a kind Providence. He was with her till 5 P.M. and called again in the evening. The nurse we had expected could not leave another invalid, but Mrs. Hume most kindly stayed with her and cared for her and the little one till after ten, excepting a little while her own family cares called her away. A nurse was obtained in the course of the evening.

John Melville was born a little after three o'clock in the afternoon. She proposed my name, but when I decidedly objected she proposed the name he bears. The principal reason of my objecting to "Samuel" was that it would prevent dear Abbie, after he should grow older, from calling me Samuel. She had done this from childhood and in her use of it were embalmed precious memories. But she does not address me now. Johnny is very quiet but seems likely to live and do well. He has a nice Musalmani for a wet nurse, who gives him plenty of good food.

Dear Abbie seemed to be doing well, except that her weakness was extreme, till Thursday. She was favored in having an excellent nurse of whom she gratefully said one day, "If my mother were here I could not have everything more to my wish." On Thursday a dysenteric bowel complaint came on. This seemed the knell to my hopes and so it was. It grew worse but was checked by Sabbath when a low bilious fever supervened and hung on till Thursday 9 MM. It came on again Thursday afternoon and continued till her decease. Her head was hottest all the while. She thought, and so did I, that she was dying during the night of Thursday.

As the doctor was leaving her Thursday afternoon she seized his hand and asked him if he thought there was any hope of her recovery. He said, "I am attending a woman who was six days ago much lower than you have been and yet who is getting well. You are better tonight than you were last night and I think you may get well. But you know where your strength lies. He will do well. Have you hope to get well?" She answered, "I have some," and added more that I cannot recall. She was animated, I thought unnaturally so, and the idiom of her talk, as during the day and night, was like that of her girlish days -- much unlike an Indian mode of speech.

I was beside her couch from Thursday afternoon till her death, excepting four hours of sleep after 10 A.M. Friday. In the night, especially, I embraced many opportunities of suggesting thoughts of hope and trust in God and Christ by repeating to her in short sentences verses of the Bible, snatches of her favorite hymns, etc. Whenever she responded to this it was to say something of her "unworthiness," "enormous sinfulness," "great unprofitableness," "want of conformity to what she should be," etc. Dear one, she sought wearily for perfect conformity to the law of her God.

She earnestly longed to be like Christ and demanded of herself a holy life as the evidence of her faith. She took Jesus for her savior, her only and sufficient savior -- but was often ready to believe that she had deceived herself because she did not find all the fruits of faith she had fondly hoped for. She said several times during the last week, "Pray for me, Samuel, not for my body but my soul." On the day of her confinement the cloud was lifted and she was in a state of peaceful confidence. I longed and prayed that she might have assurance of hope at the last, but know not if it was granted. We had frequently conversed and prayed over this matter. She was prone to despond in India. This was a natural result of her diseases. At times she was brought out into the daylight and oh! how did her grateful soul exult at such seasons!

Thursday night she said to me soon after midnight, "Oh, Samuel, it is a painful as well as a fearful thing to pass through the last stages of life." Once that night I was quite overcome by my feelings, and said to her weeping that I could not be separated from her. She said, "We shall be there, together, and love each other forever." Friday morning I brought Emily to her bedside and she exerted herself to give the weeping child many short rules of conduct, etc. I hope they will be remembered as they are now to a good extent. She had much solicitude on Friday for "our children," but as her mind wandered Friday night, it centered on Emily and her last utterances, connected though her mind was wandering, about an hour before she died, were the expression of an agony of apprehension about her darling Emily.

Afterwards she did not speak except once to use the words, "Mrs. Rex," the name of her kind nurse. Then she sunk away -- not one struggle -- not one groan -- and when the last breath had gone, she appeared as though smiling in her sleep, from some pleasant dream. Her wish, expressed to Mrs. Hume, was gratified -- death came sweetly. "So he giveth his beloved sleep." When it was plain that the last was very near, I awakened the Humes and Emily but they did not reach her bedside till after the ransomed spirit had departed. She has gone and this world seems a blank to me. She was very dear, and is, and will be dear till we meet again. God would lay up our treasures for us where we may possess them forever. He so arranged that we shall love him better and long for heaven more as we go on in our pilgrimage.

While at Bandora we read the "Wide, Wide World." One passage in it struck Abbie's attention very forcibly and she referred to it afterwards. Its perusal has soothed my spirit when it was refusing to seek comfort. It reads thus: "Think that she is happy; think that she is safe; think that she is with that blessed one whose face we seek at a distance -- satisfied with his likeness instead of wearily struggling with sin; think that sweetly and easily she has got home; and it is our home too We must weep, because we are left alone; but for her --'I heard a voice from heaven saying unto me, Blessed are the dead that die in the Lord!'"

Mrs. Hume has preserved a conversation she had with her on Friday evening, the 20th. It is extracted from a letter she sent the next day to Mrs. Wilder. "I have been a good part of the day with her, but she never spoke but to make her wants known, until, when I went in about five o'clock, she opened her eyes wide, and looking earnestly at me, said, 'Are you come to tell me my hour has almost come?' When I replied that was only known to God, she said, 'Yes, but humanly speaking, tell me, do you not think that all human means can do has been done and now there remains only to wait and see what the Lord will do?' I replied the doctors says

he hopes you may be better. When I told her she had been a very pleasant sister to me, still I could not ask her to be spared when the Lord wanted her, she said very emphatically, "He cannot want me, but oh, I want Him." Then after a little she said, "Tell them all how I love them -- Mr. Hume, dear Mr. Allen, and -- How are the school girls? Give them all my dying love, and all the church, tell them to live for God, for God, for Him -- and my parents -- and oh, my children." Then after a long pause she said, slowly, "Sarah," "Kitty" (Mrs. Hume's oldest girls). Shortly after the above conversation her mind began to wander. But she once said, "Death is near - very near. Oh, that when it comes, it might come sweetly."

On Saturday as soon as the news of her death was noised abroad, the natives who had known her came to express their sympathy. I should think two hundred came in to look at the corpse. Many were much impressed by the peaceful expression of the coutenance. My pandit was much affected and said, "The religion that can impart such a look to the dead must be from God." Almost all went away in tears. All day the house was filled with weeping.

Among those who came to look on the dear face was Mrs. Annesly, wife of Captain Annesly of the E. I. Company's service. There had been formed a kind of acquaintance between her and Abbie through a mutual friend, Judge Bazitt, but they had never met. Mrs. Annesly laid a dear sister in the grave a few days before and her sympathies were all aroused when she heard that A. had been confined. During her sister's sickness Mrs. Hume called on her for the first time, but a friendship as of years had been cemented in the trying days that followed and twice a day during dear Abbie's sickness did Mrs. A. write to Mrs. Hume or call to offer aid or make inquiries. She obtained for us the excellent nurse who was so careful for Abbie. She was much affected by seeing the remains when she called and also at the funeral. Being with Mrs. Hume and manifesting so much emotion, being also in mourning and having a kind of resemblance to the departed one, she was supposed by many, both natives and Europeans, to be dear Abbie's sister. She did sympathize as a sister and is a sister in Christ. Thus God raises up friends to console us in the hour of deepest trial. It is one of the many ways he has of comforting us.

I must express my gratitude for the words the doctor and the Humes and Brother Brown were sent to me with. How welcome were they in those hours of distress! I was consoled too by the following letter received from Dr. Wilson about noon on Saturday. It is dated A--------, 21st Aug., 1852, and reads:

"My dear friend: It was with much sorrow and sympathy that Mrs. Wilson and I daily heard from Dr. Miller of the progress of the illness of your dear partner, and it is with much grief that we have heard of your sore bereavement this morning. We mingle our tears with your own, in the view of your great loss; and we earnestly pray that you may obtain in rich abundance divine support and consolation under your most severe trial, and the sanctified use of this great affliction. You sorrow not, we know, as those who have no hope. Your loss and the loss of others is the gain of the departed. That adorable love of the Savior which had called her into his Kingdom of grace below, imparting to her justification and sanctification and remarkably adorning her with the graces of his spirit -- has now called her into his kingdom of glory above. She has triumphed over all the evils and enemies of humanity,

and come off a conqueror, and more than a conqueror. She has been introduced into the full enjoyment of that salvation for which she has so long prayed and supplicated. She is present with the Lord, the shepherd of her soul and she sees him as he is and perfectly conformed to his holy image. The effulgence of the glory of God shines upon her ransomed spirit. She celebrates the praise of Him who sits upon the throne and of the Lamb who was slain. Well may you and all of us rejoice in the great deliverance which she has obtained and the unspeakable bliss of which she has been put in possession. In following her happy spirit to heaven and contemplating her there, we may catch a glimpse of that glorious Redeemer in whose person and work she now exalts. Earthly scenes, too, cannot be forgotten by you. We live in the past as well as in the present. The amiableness and excellency and love and favor and tenderness of her who was so long your companion in a most eventful part of your own pilgrimage will never cease through the divine blessing to urge you to lay aside every weight, to grow in grace and to abound in the work of the Lord. For purposes of instruction and encouragement she is still yours and ours. She had given herself without reserve to the Lord. Her talents, acquisitions and affections, of no ordinary character, were all his; and though often restrained by sickness and weakness, 'she did what she could.' I have noticed in her case, as well as in some others, how much the mission work in India has been hallowed even by those who have not been permitted to render it that active service to which their own hearts have been prompting them. Lives are not thrown away which are laid on the altar of Christian benevolence. With the renewed expression of our deep-felt sympathy, I am, my dear Mr. Fairbank, affectionately yours.

(Signed) John Wilson."

Her funeral was at five P.M. Saturday. At the Mission Chapel Brother Hume conducted the services. Sang Union Hymns 500, "How bless the righteous when he dies," etc. Read Rev. 16:13, Rev. 15:20-22, 35-58, and I Thess. 4:13-18. Remarked: It is appointed unto men once to die and after death the judgment. Death is certain to all. What makes death so dreadful? "The sting of death is sin." But thanks be to God, the sting of death has been taken away. Death is a conquered foe. Through death Christ has destroyed him which hath the power of death and delivered them who through fear of death were all through life time subject to bondage. The Christian then does not die! No, he sleeps in Jesus. To him death is no longer an enemy. Death is the messenger that calls him home. We weep not for our dear departed sister, being assured that she hath found it better to depart and to be with Christ. Her sorrows and sufferings are ended. She hath entered into rest. If we weep it is for the bereaved husband, for the motherless babes. We mourn also the loss suffered by the cause of Christ in the removal of one whose earnest effort and prayer it was that Christ's kingdom might come in the hearts of all. But God can carry on his own work, and to the bereaved ones he can give strength according to their day. He is the refuge to his saints - a present help in the time of trouble. This dispensation is the voice of God to us, saying, whatsoever thou doest do it quickly, do it with thy might. Let the impenitent sinner, let the sleeping Christian listen to this voice. The death of friends and kindred is intended by God to convince us of the fleeting nature of earth and to lead us to seek our home in heaven. He then led in prayer. Friends took the last look and the lid of the coffin was screwed down.

Invitations had been sent to all so far as they came into mind who were likely to wish to attend the funeral and there was a general response. The chapel was almost full. The manifest sympathy of so

many friends, and of strangers too, Christians, Parsis, Musselmans and Hindus, many affected to tears, quite overpowered my feelings. It is usual here to go in carriages to the grave, but at the suggestion of Dr. Miller, as the graveyard is less than half a mile distant, the procession went on foot. Emily and I followed the hearse and the long train came behind, while the streets were filled with natives wondering at the unusual spectacle. There seemed an unusual solemnity, a stillness over the whole.

At the grave, Br. Bowen very impressivly addressed us, in nearly the following words. He was much moved while he spoke them. "We are met to perform the last sad offices to the remains of our beloved sister. Sad indeed; yet reasons for cheerfulness present themselves. Consider 1 Cor. 53-55 (quoted). To the eyes of sense we appear to be suffering a defeat. Death appears to have infixed his sting, the grave to have obtained a victory -- a great victory even, and to be boasting in great spoil. But no, it is not so. Faith knows better and we can tell the grave that what we now commit to it so simply the abandoned remains of the dear one. She herself is not here but risen. Heb. 2:14. Jesus in his own person triumphed over the prince of this world, and in the person of every believer, he triumphs anew. When a soul believes on the Lord Jesus, that hour it passes out from the dominion of him that had the power of death, and from that hour onward Jesus wins a succession of victories. He destroys sin which is the sting of death. He that believeth shall never die, - is passed from death into life. Our sister bade farewell to death when she first found Christ; and made at that time a more wonderful transition than that over which she has this day made. About to ascend to the paradise of God, she could well afford to give the grave this body in which she has suffered. A victory is celebrated this day; not of the grave, but of Christ over the grave. The eye of sense sees us standing here an assembly of mourners upon the muddy earth; but faith beholds another assembly, the spirits of the just made perfect, dwellers in the New Jerusalem, gloriously clad, with seraphic countenances, welcoming our sainted sister, pointing her to her glorified Lord, teaching her the songs of heaven, drinking with her of the river of the water of life, partaking with her of the fruits that grow thereby. This is victory indeed. God hath wiped away all tears from her eyes. This is saying much; for perhaps she has been called to shed more than the most of us have shed. She came to this land with ardent hopes of usefulness. Her great desire was to be extensively useful to its inhabitants; she was ready to engage not only with heart and soul, but with all her physical faculties. But it pleased God to order things far otherwise than she had anticipated. Her chief vocation in this land has been to suffer. She has been permitted to engage but little in active labors and this has been her trial, one unspeakably great. Not being permitted to serve God in her own way, she has served Him in His way, by submission, resignation, patience. And these triumphs of the grace of God are ~~precixedxinxthexeyesxof~~ precious in the eyes of him who seeth not as man seeth. Let the grave then take its spoil. But let it also be known that even this must be surrendered. We yield up these remains but only for a season. In this body she was once a sinner and it is proper that it should return to dust. But in this body she came to the knowledge of Jesus and therefore it has a price in his estimation, and he will come demanding it again. He that has the keys of death and hell (hades) will come seeking the body of his redeemed ones. It sufficeth him not that he hath the spirit; he must have the earthly tenement also. The grave shall hear his voice and shall be made to relax its grasp. He will raise this perishable form imperishable; this

corruptible, incorruptible; this mortal, immortal; this unworthy clay he will raise beautiful, glorious, celestial, the meet tenement of her sanctified spirit. Then indeed shall come to pass what is written, "Where is thy victory, oh grave?" She rests from her labors and her works shall follow her. It is not in vain that she has come to this land. He that giveth to every soul its own body, as it pleaseth him, hath marked her sight, hath heard her prayers. Her influence remains,- the soul she hath scattered shall not be lost, but will in God's good time yield fruit -- who can tell whether thirty fold, sixty fold, or a hundred fold.

Br. B. then led in prayer -- the vault in which her coffin was laid was covered over with flat stone set in mortar -- the crowd, one by one, dispersed, and Emily and I returned to the house whence had gone "the light of our eyes." I had become much exhausted by watching and anxiety and grief; and quiet sleep soon came to my relief, and then the blessed repose of the Sabbath. It was my turn to conduct the English service, but B. Bowen kindly relieved me, and gave us a most comforting sermon from Is. 14:2. "I go to prepare a place for you."

Sabbath night I was again favored with uninterrupted repose and slept till late Monday morning. On waking I found that a "chitt" had been sent by Sister Hume and I am going to make extracts from it without asking her leave though I know she did not mean it for any eye but mine, and I would once for all ask pardon, if it is necessary, of those whose letters I am incorporating in this. Some will receive a copy of their own, but I found I had so many letters to write, all of which I wished to be full, that I concluded to write on lithographing paper and send the same to parents, brothers, sisters and friends. I write with freedom as to her sisters who will like to know many things that would perhaps be omitted were I writing to another. My occupation at the press requires this economy of time and you will, I know, excuse in this what is irrelevant and which would have been omitted or varied had I been writing to you alone.

Extracts from Mrs. Hume's note:

"My dear Mr. Fairbank: I do not want to be officious nor with to give an opinion even about future plans for you. But I do want to have you feel that I am ready to do a sister's part toward you and the dear little ones. Had we room to make you all comfortable I think you should come to us at once, and as it is, if you choose to come, you shall come to as welcome a house and hearts as any brother or sister could give you. And allow me to say this seems to me the best plan . . . . . Or, if you prefer remaining where you are, then Mrs. Rex must see the dear little ones comfortably here before she leaves and Emily must come to me as much as you desire. You must not think of me in the matter, for the Lord has taken the mother and left me and will no doubt give me strength to do what needs to be done for the little one. . . . . You must not think we will be grieved if you prefer any other place. Do just what you think best and we will aid you all we can. ? H. D. Hume."

Extract of letter from Bro. Hazen dated Monday 23rd.

"My dear Brother: Earth has one tie the less to keep us here, the cords are strengthening which should draw us above. I seem to have been almost in a stupor ever since getting your letter of Thursday. Letters of Friday received yesterday seemed to leave no hope, and I went with you yesterday to the dark tomb. I could throw my arm around to sustain as you felt the convulsive shudder that all was over and you left alone! But you had other supports. I felt as if the effort would be too painful for me to conduct funeral services in such circumstances. . . Yes, she longed for the love of God and she has it, for she has awaked in his likeness and is satisfied. I spent the afternoon yesterday reading Howe's Blessedness of the Righteous. "Oh how sweet to be for such a slumber meet!" That tune, Res. (196 Songs) is running in my mind a great deal. She has gone to that "land which she had seen, in visions of enraptured bliss." What a greeting awaited her! How has she been longing for that day ever since the death of her sister Emily. Her mother, sisters, and how many others will greet her. It was communion here a week yesterday; just a year from the time we heard of Mrs. Wood's death. I was saying that since I last had met with them here (written in Marathi) i.e., some have gone to the feast above) but I could say no more. Oh for a strong and realizing faith! May we . . . . not upon this Savior, through whom so many have gone home. Oh to be thus formed into his likeness. My Brother, the world is colder than ever. You feel it so in a sense which I cannot, but which I have tried to realize to myself. I presume you may soon wish to seek a little change for yourself, to divert your mind and strengthen your heart. Let me assure you of a home in our hearts. Let me ask you to come and rest with us awhile for the love which we both bore to the departed one, for the affection which I thank God has ever accompanied our own intercourse -- for the love of those darling children. Let me do more for you than ever I have had a chance of doing and whenever you can do come and spend a season with us. The world is cold, but I thank God there are plenty of warm hearts here. The Natives to whom I have spoken of the matter are very sober faced. "The Lord take care of him and the babas," they say. . . .

Ever yours,

A. Hazen."

Letter of Br. Allen dated Ahmednuggar, Aug. 22, 1852:

"Dear Br. Fairbank: Today's mail brought us the heavy and afflictive news of the death of Mrs. F. Notes for two or three days past from different persons in B. had in some degree prepared us for the sorrowful news, so it was not wholly unexpected. And we were hoping and praying -- as many in B. and other places were -- that this sickness might not be unto death. But the will of our Heavenly Father, always holy and good, has been done. He has taken home to his temple above one whom He loved and one who loved him -- one who delighted in his service here on the earth -- who had consecrated herself to him and wished to live to his glory -- and desired that Christ might be glorified in and by her very life -- by death if such should be his holy will. You can now contemplate her as one of that great multitude described by the apostle in Rev. 7:9-17. Read the description and let us inquire, Shall we wish her back to earth again? Would we bring her back again even if we could? No, surely. And yet it is not wrong to weep when the chastening hand of Our Heavenly Father is laid upon us. Even "Jesus wept" at the grave of Lazarus. It

It would be wrong in us not to weep at such times -- for ourselves and others who suffer by such affliction. Sorrow mingled with a sweet resignation to the will of Our Heavenly Father -- a feeling and realizing sense that he can be -- and an earnest desire that he will be -- the portion of our souls, and thus, as far as human nature in its present state will admit, supply the place of those of his he has taken away. This appears to me to be the state of mind we shaould have and in which we shall most know God and may most expect the consolation of his grace. In the Providence of God I have 9 times seen the "desire of my eyes" (Ez. 24:16) taken away and myself left to mourn. But I thought little of this mortal past. My thoughts seldom, scarcely ever, reverted to the grave. They were present to my contemplation in their heavenly state as described in Rev. 7:9-17, and other parts of the word of God. So let us contemplate your dear departed, now glorified, companion. May you, dear Br. F. in the time of affliction have much of that divine consolation which only they who feel it can know. And may the Lord preserve the little ones, preserve them to serve him here on the earth -- above all prepare them to join the company of thric sainted mother. May the Lord enable us all to realize that the time of our sojourning here is short and may we be as servants waiting and watching for the coming of our Lord. You have the prayers and the sympathies of many kind friends in Bombay and elsewhere. I doubt not you even . . . . . I shal be glad to hear from you as you can write, and remain, as ever,

Yours affectionately,

D. O. Allen."

I see that in the letters I wish to copy there are references to the letter I sent to missionary brethren giving intelligences of Dear Abbie's death, and so I insert that letter. It is as follows:

"Bombay, Aug. 21,1852.

Dear Friends:

It has pleased God to take my dear Abbie to Himself. Her corpse lies in the next room, the countenance in blessed repose, as if in a pleasant dream. "Sweetly and easily she has got home and it is our home too." "Blessed are the dead who die in the Lord." I cannot mourn for her, but I mourn as she did for our children, and now I have no home on earth. She told me night before last that she would meet me when we shall each other forever. She did not have so long as she communicated with me an assurance of hope, but she looked to Christ as her sufficient and only Savior, and to have the love of God was the fulness of her desire. She left me at 3 h. 20 m. A.M. of today -- a week more than a year since dear Mrs. Wood was called in similar circumstances. Thus one after another, the glorious company is assembling, and "we too shall be like him for we shall see him as he is." Blessed hope! Blessed immortality! Blessed Savior! Blessed people of God! I am well though worn with watching and anxiety. Emily and Johnny are well. Abbie too is well now. In deep affliction,

Yours in Christ,

S. B. Fairbank"

Letter of Sis. Burgess dated Satara, Aug. 23, 1852:

"My dear Mr. Fairbank: It is indeed with a heavy heart I take my pen to write you today. Your letter bore us heavy though not altogether

unexpected tidings. Mrs. Hume's letter of Friday almost took away all hope. I have thought with much anxiety of dear Abbie for months, but when your letter came telling us how graciously she was dealt with in her confinement, and especially after your second letter, I felt my very hopeful about her. Well, it is the Lord who has called her, and shall we refuse to let her go? Since yesterday I have been living over the periods of my acquaintance with her. At the Seminary where shed her blessed influence I saw much of her, as you know, and loved her truly. I love to think how everybody loved her there. The wildest, gayest spirit who cared not for the Savior, loved her. I felt that in her religion was lovely. I remember our casual meetings in Am., especially the last when you came to the Seminary and we parted there hoping to meet again. Then we met at breakfast in Ahmednuggar and there followed much sweet intercourse, saddened by looking at her suffering face. Three years ago, wanting a short time, we parted, but I have some precious letters from her hand which I shall treasure. I had the hope we might sometime meet again and if not, I loved to think of her as yet among us, the light of her home. She is now in a brighter home. I mourn -- it comes near to me -- I feel very sad -- but what is my loss to yours? I have no words to say to you but what your own heart suggests. I know the Savior will bless this cup and help you to bear it. He can comfort you as no one can. I shall not fail to commend you to him. The greater the treasure, the more your loss. I do feel, however, that it is well with her. What sweet rest after years of pain and weakness. What joy now is hers. All her suffering, all her anxiety is over. She is where she would be -- with her Savior, a blessed exchange. How could we call her back! Now, let us rather prepare to go to her. The time at most will not be long; it may be very short. I think of her meeting dear Sister Wood. How their spirits blend now and swell the song of the redeemed. Dear brother, look upward and all will be bright. But I know you think of those sorrowing children. I think Emily will always remember her dear Mama. Tell her Mary and Abby feel very sorry for and pray for her. Tell us all about dear Abbie's last days and hours you can. Everything will be full of interest to us, the last we can know of her on earth. Thank Mrs. Hume many times for her letter. I feel for her. She is left alone again. Much love to all of your diminished circle.

Affectionately yours,

Abby M. Burgess"

Letter from Br. Burgess, Satara, Aug. 23, 1852:

"Dear Br. Fairbank: Mrs. B's letter you will regard as from us both. I write a few lines to assure you of my sympathies and prayers. Human sympathy has its place and its value. But the real ground of support in hours of deep affliction lies deeper. At such times we need something which nothing human can afford. I speak from deep experience; and it is matter of great joy that you know where this higher consolation is to be found. Our great sense of comfort in such afflictions is the thought, the departed one is beyond the reach of pain, suffering, etc., that we shall soon follow, that the loved one is a glorified spirit. But still notwithstanding the infinite sources of consolation nature will bleed. We weep for ourselves - we cannot help it, and our grief will be greater sometime after our bereavement, after the excitement of this occasion has passed away, we begin to feel our loss more than at first.

How precious at such times are the hopes of the Christian! He is able to rejoice even in affliction. These hopes can turn the afflictive event into great gain. May this be the case with you, dear brother. My the great comforter himself sustain you is the constant prayer of your missionary brother.

E. Burgess."

Extracts of letter from Mrs. Hume to Mrs. Burgess:

"When I returned from the Hills, Mrs. F. was at Bandora and remained there until about the 5th of June. The evening she returned they came to us and staid to tea. We had a pleasant evening and we all rejoiced to see how well she looked, and she herself seemed much encouraged about her health. She told us she had planned to come to us that evening on coming in from Bandora lest she should not be able soon to get over. Little did we think that was to be the last evening at our house, as it proved to be. One evening the Wed. evening prayer meeting was at their house and we all went and rejoiced after so many months all to be brought together under such favorable circumstances, and that was our last meeting with this dear sister on earth. Five weeks from that day we all went again but she was unable to join us, and from that day she was confined to her bed or couch until she was laid in her long and narrow resting place. I do not remember exactly, but think she was laid up entirely from about the beginning of July. After her return from Bandora she went out in the garden two or three times, but always suffered from it. When the time of her former premature confinement came on she suffered very much and was only carried by that time by the tenderest care and unvarying precaution. After that was well past the Dr. told her she might be moved about a little, etc., etc., and she was greatly delighted as it led her to think her dangers were fast receding. Then she was in a few days seized again with bowel complaint, which continued more or less, sometimes very severe until just after the eighth month the dear, wee baby was presented. She had often told me of her fears that she could not get up from another confinement, that it made her lose all control of herself to look forward to it, and yet she did hope, if carried through her full time, she might be better afterward than she was in India, as she herself believed all the causes of her weakness and suffering had been removed, but for her to gain strength was difficult.

"When I was called to her the day of her confinement she seemed composed and only desired her sufferings might be short, and this desire was most wonderfully granted in so much that I told her afterwards she would know from this very little how to sympathtize with her sisters in like circumstances. There was much of mercy in everything at this time, although she was disappointed about a nurse at first. After all was over, she lay for hours very low and feeble and the Dr. remained several hours and returned again at bed time. The bowel complaint was even then troubling her, yet for several days was kept under - yet she could bear no exertion a d her nerves were so sensitive that it was almost impossible for her to get any rest and from the first I was distressed to see her how very feeble she seemed. I went several times almost every day, but often spoke only a word or two, even sat for an hour without once speaking, for she never seemed able to say anything. Still she never after her confinement even until the last day, said to me she thought she should not get well. One day she said, 'If ever I get up from this bed it will

be by hair breadths." Many times she tried to thank me for what I did and said it had been the greatest possible comfort to know I was willing and able to come in often and look after the dear baby and amah, etc. Wednesday and Thursday she was either asleep or too feeble to more than recognize me and once said in a whisper, 'Dr. says I must not speak." After that I did not speak with her until the last day and then only when necessary as I sat by her bedside and assisted the nurse. Monday I told Mr. F. I felt anxious, very, and he replied, 'I have seen her much lower than this.' The next morning the nurse said, 'I have no hopes of her myself,' and then my heart failed me and I began to think we might soon be called to the same mournful duties that had so pained our hearts in former days. For several days I had not seen the Dr., so Thursday morning I wrote a note to ask him in and after many inquiries, I found that he too considered her case most critical and said, if any of us wished it, he should be most happy to meet another physician in consultation, but he thought as she was so feeble and nervous it was a pity to trouble her with a stranger. Friday the Dr. Came three times and remained all night and we all have the comforting assurance that Dr. M. did all in his power, was most kind and attentive, and what was also a great comfort, Mrs. F. had the most entire confidence in him, always feeling that he knew her frame better than any one else. The night of her death I remained till after 11 o'clock and would then on no account have left her had I supposed her end was so near. The Dr. Said plainly to me before I left, less than five hours before she was no more, 'I am not without hope that she will get up. I had a patient last week apparently much lower, that is now fast recovering.' I left with much reluctance, but as the Dr., nurse and Mr. F. were all sitting up I did leave her. I now feel very sorry. But Mr. F. promised to call me should there be an unfavorable change. At three o'clock when Mr. F. knocked at the door I could not believe she was dying, but ere any of us, even the little Emily, could be got to her bedside, she was sweetly sleeping in Jesus. Her desire was granted, the monster came veiled and the dear sister died sweetly. There was not, the nurse said, a groan, a moan, or even a hard breath. For an hour previous she was quiet and breathed shorter and gentler until nature's work ceased and the Dr. took her hand to see if it was indeed all over. The nurse, ayah and myself, after a prayer by Mr. Hume, did those last painful duties, and then oh! how did my heart bleed and mourn as the truth forced itself on my mind. Here I should love to say much of myself both as regards the past and the future, but I cannot. "The Lord knoweth our frame" etc. She was dear to many, but there had been many things to make our intercourse most precious, and I look back upon it as among the choicest and most delightful gifts of my Heavenly Father to me in this heathen land. There is nothing I can remember ever occurred between us to mar our friendship or affection, and the tribute I would fain pay her memory is the choicest, the most tender affection I give. Oh! my dear sister, now comes the thought of the dear motherless babies, and for them my inmost soul weeps. Is it not very mysterious? I feel so unfit, so incapable of doing a mother's duties to them, that I hardly dare allude to them. But what I <u>can</u>, I shall do for them with the greatest pleasure and the fact I have not chosen for myself, but my Heavenly Father has laid them in my arms, will be my hourly support and strength. I fail so much with my own family that I know not yet what I shall be able to do for another's. Pray, dearest sister, <u>for me.</u> Pray for these his own lambs -- pray for us all. We need your prayers. These are solemn days and I fear we are not rightly profiting by these painful dispensations. Four dear sisters have been connected with us in this Mission, and I have loved them all and and hoped the Lord had much for them to do, but they are all done with us and our work too. They were

all choice spirits and I trust are now ~~xxxxxxx~~ singing one and the same song on high. I feel like a poor weary, worthless pilgrim left alone --. If Jesus himself come in and fill up the vacancy, then and then only can I feel that as for me, it has been for my good. Oh! for a blessing -- a sanctified blessing!"

Letter from B. Wilder to me. Nuggar, Aug. 23:

"May the Lord comfort and sustain you in this hour of trial. Our hearts are grieved for you, my brother. The intelligence of dear Abbie's death has brought a gloom over all our circle. You are not alone in your sorrow. Many hearts sympathize with you, as sharing personally in your loss. Dear Abbie. Is it so that we are to see her no more in the flesh? Much as we feared for her, we had still clung to the hope that the Lord would still spare her to you and her dear babes -- to us and to his own cause and service in India. But who shall impeach his wisdom? No, brother. Dear Abbie is well now. She will know no more sickness or pain. She has gone where the angels dwell, she already knows more of Christ and the glories of redemption than any of us. My Brother, she is at <u>rest</u> now. She has safely reached her home "and it is to be our home too." Blessed assurance! May it have power to check your grief -- nay, kindle a feeling of praise and exultation in your deepest sorrow. My dear babes -- we feel for them. They know not how much they have lost. May the Lord be gracious to them and to you. Dear Jane feels deeply. Little Edward comes to say, 'My friend Emily and her little brother have no mama now' -- and bursts into tears. We all feel aff licted and would gladly mingle our tears with yours, but you will not sorrow without hopes. We trust the Lord will sustain and comfort you in this deep affliction. The separation is not long and the thought of loved and gone before us to heaven may help to beguile the sorrows of our pilgrimage and render our final home more attractive. We have some thoughts and proposals about dear little Emily and Johnny and yourself too, but we will not speak of them now. Be assured of our deepest sympathy and prayers to God for you and let us hear from you often. Jane's heart is too full for utterance and she can only join me in expressions of sympathy and mutual affection.

Most affectionately and sincerely, your brother in Christ,

N. G. Wilder."

Sister Wilder wrote me on the 27th and though out of order of dates I append her letter here. It is dated Nuggur, Aug. 27, 1852:

"Dear Br. Fairbank: Mr. Wilder wrote you the day we heard of your deep affliction and I have been wishing to write you ever since, but it is much easier to weep than to write. I fear I grieve more than is right. But my dearest sister in India has gone -- and a sad, lonely feeling often steals over me. Oh, how did she feel for me in all my trials, and rejoiced in my joys as no one else could! No looks and words were so kind and loving as hers. As I have been looking forward to our lonely Mission in that dark corner, I have many times thought, dear Abbie will come and see me then. But alas, her sympathy and kind words will no longer cheer me in this vale of tears -- her peaceful, pleasant face will not meet me again here below. I love to think of all the sweet communion I have had with her, in Am., on the ocean, and since we came to this dark land. I read over and over again her precious letters -- and I bless God who gave me so sweet a friend to cheer me in my earthly

pilgrimage. Dear Brother, how acutely you must feel this bereavement -- how lonely and desolate you will be! For it seemed to us as you say, "that your heart was bound up in her." How could it be otherwise, when she was so excellent and lovely! But I believe Christwill comfort and sustain you. Let us think much of the happy land to which she has gone, and the fulness of joy that she has with her Savior and all the redeemed. I remember our beloved Abbie loved to dwell upon those verses in the 7th of Rev. Let us read them and comfort our hearts, while we think of her as arrayed in those "white robes" and all tears wiped forever from her eyes." She had much sorrow and suffering here below, and sweet to her is the rest of heaven. But these motherless babes, who can tell their loss? But Jesus loves them. He will care for them. Let us commit them to him. "He will take them tenderly in His arms and carry them in His bosom." I long to take them and take care of them, and I have a plan made and I will tell you what it is, when we get settled in our future home. Edward cries very much because Emily has no dear mother. I am glad your little ones can be with dear Mrs. Hume for the present. Poor little Johnny must be very frail and need the most tender care. May he be spared to comfort you. Does he look like his dear mama? Do tell me more about dear A's last words. What Mrs. Hume wrote is very comforting. Her death was very peaceful. She gently "fell asleep in Jesus," and has "awaked in His likeness." When I used to see her suffer so much, how often did I think of those words, "He sitteth as a refiner," etc. The Native women remember dear Abbie and are some of them much affected when I talk with them of her death. They say, "She wished to do much for us but had not strength. . . . With kisses for your motherless ones and kindest sympathy in your affliction, in which Mr. Wilder unites,

yours very sincerely,

Eliza J. Wilder."

Letter of Br. Munger, Ahmednuggar, 24 Aug., 1852:

"Angel of Departure. Shrink not O human Spirit,
The Everlasting Arm is strong to save!
Look up, look up frail Nature! put thy trust
In Him who went down sorrowing to the dest,
And overcame the grave.

Chorus of ministering spirits. 'Tis nearly done! Life's work is nearly done.
Watching and weariness and strife. One little struggle more, one pang and it is o'er.
Then farewell life! Farewell, farewell, farewell.'
Kind friends, 'tis nearly past. Come, come and look your last!
Sweet children gather near. And that last blessing here, -
See how she loved you, who departeth now!
And with thy trembling step and pallid brow,
O most beloved one, whose breast she leaned upon,
Come faithful unto death,
And take her latest breath! Farewell, farewell, farewell!

Angel of Departure. Hail, disenthralled spirit.
Thou that the wine press of the field hast trod.
Oh blest Immortal, on, through boundless space,
And stand with thy Redeemer face to face.
And bow before thy God!

Chorus of Ministering Spirits. 'Tis done, 'tis done. Life's weary work
is done.
Now the glad spirit leaves the clay,
And treads, with winged ease, the bright
acclivities
Of Heaven's crystaline way.
Joy to thee, Blessed one!
Lift up, lift up thine eyes!
Yonder is Paradise!
And this fair shining band,
Are spirits of thy land,
And thru that throng to meet thee, are thy
kin
Who have awaited thee redeemed from sin!
Bright spirit, thou art blest,
This city's name is Rest;
Here sin and sorrow cease, and thou hast
won its peace.
Joy to thee, Blessed one!

My dear Br. Fairbank, God is speaking with you. The Lord has descended and taken you up into the mount and is showing you from Pisgah's top the promised inheritance. Don't think to come down. Stay there and look at the brightness and the glory beyond the river, and you will joy for that the living Savior has taken the loved one over. My heart says -- commune with Jesus by day and by night and you will find a sure place for your feet in the midst of the surging billows. Think more of her gain than of your loss. Did the voice of the music charm you while she sang of the Cross of Calvary? Now listen to the sweeter and more joyous strains in which she sets forth the grace of full salvation. Heaven is better than earth. Rest is sweeter than toil. No more sin, no more tears. All is peace. She sees Jesus as he is, Blessed one. I loved Sister Fairbank much. I greatly rejoice in her gain, and yet my eyes do and will weep for you, for Emily and Johnny -- and for us all. In much sympathy and love,

Very truly yours,

L. B. Munger"

Letter of Br. Wood, Satara, August 23, 1852:

"My dear afflicted B. Fairbank; I found your letter of Saturday at the post office early this morning. From Bro. and Sister Hume's letters of the 19th and 20th our minds were in a measure prepared for the sad intelligence of today. My dear Bro., my heart bleeds for you and your sweet babes. The deep wounds of a year since are torn open afresh, and I mingle my tears with yours. I know your meaning when you say, 'I have now no home on earth,' and 'I mourn not for her but for our children.' Your house, furniture and yard may all remain the same, but still how changed! Its brightest ornament, your dear Abbie, is no more there, to cheer you by her presence and smiles. Deeply will you feel your loss, both on your own account and that of your children. Lone and sad will your days and nights pass, but you do find, I trust, all the promises of God, yea and amen, to you in this your deepest trial. In a brief note from your dear wife soon after my bereavement, she writes, 'I know that One can so fill a desolate house and a stricken heart with His presence and love as that no lack of former joy and comfort shall be felt. He who has wounded can heal. May you know this, dear brother,

in its fulness by a blessed experience. God was good in the bestowment of so rich a gift and I trust her blessed and happy influence will ever remain with you while you a little longer wait here below and when you "meet where you shall love each other forever." What a meeting that will be! You loved each other on earth, but how unspeakably pure and holy and fervent will be your love in heaven! Your jewels laid up in heaven will strongly attract you hither. Like myself, you may perhaps, for a time at least, long to leave the earth and join the departed in glory. It is perhaps a natural and proper feeling, but I think should not be too much indulged. New duties will now devolve on you in the care of your children. Dear Emily will have no mama to go and pray with her and tell of Jesus and of heaven. No, dear Bro., you will now, with a sad heart, have the duties of both father and mother to perform. In this more than in any other aspect will you feel your loss. But in all yourways commit yourself to God, with the assurance that "He can so fill a desolate house and a stricken heart with His presence and love as that no lack of former joys and comforts shall be felt." You know the source whence these comforts flow and I trust you will realize them in their fullest extent. Dear Emily will feel very sad now that her dear mama is dead. She is old enough to remember much about what her mama has said to her. She will often call to mind how dear mama prayed with her and told her of Jesus. Dear Emily must never forget her dear mother. I hope it may please God to spare her and little baby to you. They will be a great comfort as well as a care. The Lord bless and comfort you, my Brother, and spare your little ones and make them blessings. We are all pretty well. Yours in the bonds of deep sympathy and love.

William Wood."

Letter of Br. Bissell, Siroor, Aug. 23, 1852:

"My dear afflicted Bro.: Your letter brought us the mournful tidings of our dear sister's departure, last evening. From the previous letters of Mr. and Mrs. Hume, our fears had predicted, too truly, the result and we needed but to see the seal to know the whole. We can hardly realize the truth, so suddenly has it come upon us, so contrary to all the fond hopes we had been cherishing, as we thought, on good grounds. But this event was in the plan of One who is wiser than we, wiser in respect not only to what <u>will</u> be, but also to what <u>ought</u> to be. "He doeth all things well." But how blest the hope left us when a Christian dies! Who would dare call the happy spirit back to a world like this if he could! Without any suggestions from another, your thoughts will recall the years of weakness and suffering that was the lot of your loved Abbie on earth. The last pain has been felt, the last sigh drawn, and she is now at rest with her Savior. The cords of affection which bound you to earth are not severed but have been transferred to heaven and henceforth will be drawing you upward. No doubt she will remember her promise to love you there forever. Dear brother, we commend you and your little ones to Him who "feeds his flock like a shepherd, gathers the lambs in his arms and carries them in his bosom." There is comfort and safety. But dear Bro., though needing sympathy in your sorrow you will not the less rejoice to know of God's goodness to others, etc. . . . . In Christian sympathy,

Yours very truly,

Lemuel Bissell"

Letter of Sister Farrar, Ahmednuggar, Aug. 23:

"Dear Br. Fairbank: Your kind letter of the 19th and Mr. and Mrs Hume's of the 20th, prepared my mind in a measure for this morning's tidings. I need not assure you how deeply we feel for you and your

precious children. But the tenderest sympathies cannot enter that inner seat of grief. It is "within the vail" where none but Christ, our High Priest, is privileged to enter, and there in the secret chambers of your soul he enters with the healing balm, year, and will commune with you as no other friend can. Many of our native sisters weep with us and for you and yours. You will kiss the sod and bless Him who loaned you such a treasure and who does not intend to deprive you of it -- but only lays it up safe from sin and suffering a little while -- then, soon as His service you have in hand is done, He will restore you to your own in His blest presence. May you find grace and strength equal to your day, and pass through the furnace purified but not consumed. With true sympathy and best love to you and yours, as ever,

Yours truly,

Cynthia Farrar"

Letter from Sister Hazen, Siroor, Aug. 25,1852:

My dear Brother: "Dying is but going home" and your dear, precious Abbie has gone home at last. In my reading the other day I came across this sentiment: "Few mer ies call for more thankfulness than a friend safe in Heaven." Oh, how much I have thought of this with reference to her departure. I do love to think of this dear sister so safe in Heaven -- the weary years of her pilgrimage all over -- and eternal life begun. Whenever my thoughts have turned to her as a dweller upon earth it has been with a degree of sadness. I could only think of her as a sufferer. Now as I turn my thoughts Heavenward, I see among the ransomed ones, the same dear Abbie, but oh, how changed. Instead of a couch of pain and suffering she has founda place near to her blessed Savior. She now sees him as He is and she is like him -- and shall we wish her to lay aside that likness and be again as she was? Shall we ask that she again be subject to the troubles and sorrows of this dark world? Oh, no -- let us rather rejoice that she has gained such a happy release. Yes, dear sister, we will rejoice for thee, while we cannot but grieve deeply in view of our own loss. I wonder not that you feel that you have no longer a home below. Your dwelling must seem lonely and desolate indeed, as you walk about and miss the form of her whom you so tenderly loved. But I trust that even in the darkest hour, you may still be enabled to look upward with hope and comfort, assured that this painful separation will be but for a little time, that you will ere long have the unspeakable joy of meeting her in that blessful abode where friends are never parted. May you be enabled to say:

'O! blessed be the hand that gives, still blessed when it takes;
Blessed be he who smites to save, who heals the head he breaks."
Who is alone, if God be nigh? Who shall repine at loss of friends,
While he has One of boundless power, whose constant kindness never ends?
Whose presence felt enhances joy, whose love can stop each flowing tear,
And cause upon the darkest cloud, the pledge of mercy to appear.
If the sorrows of thy case, seem peculiar still to thee,
God has promised needful grace, as thy day thy strength shall be.
Days of trial, days of grief, in succession thou may'st see.
This is still thy sweet relief, as thy day, thy strength shall be.
Lie down in peace to take thy rest! Unbroken will thy slumbers be.
Satan can now no more molest and death has done his worst on thee.
Lie down, thy hallowed sleep t take, till clothed with glory thou shalt wake."

. . . Dear Emily will miss her mama very much. She will doubtless recollect her and much of the instruction she has received from her. The poor little one will never know a mother's love and tenderness, but he and they both will share largely in the affection and prayers of many. I can ask for them no richer blessing than that they be like their mother. May they be long spared to cheer and to bless you.I have many precious memembrances of the loved one, who has gone, particularly of the last months when it was my privilege to be with her so much. But I love most to remember our last parting at Bandora. We talked for a little of dying and going home. We both felt that our hold on life was peculiarly uncertain and that soon we might be called to go. Then we kneeled together and commended each other and all our dear ones to a Father's care. As we parted we felt that we should never see each other's faces again. Earth's chief attraction to you has now passed away, but the Lord grant that you may still find happiness and comfort in life -- in caring for your precious children and above all, in living for his glory. That quotation from the "Wide, Wide World" seems particularly appropriate and touching now. My husband read the chapter from which it is taken to Abbie xxxx and me one day in Bandora and none of us could keep back the tears. But she will never weep again.

Yours sincerely,

M. R. Hazen"

Letter from Sis. Graves, Malcolm Peth, Aug. 24, 1852:

"My dear afflicted Brother: Yours of the 21st inst. bringing me the melancholy intelligence that your dear Abbie had finished her course upon earth and taken possession of her mansion in the skies, has just reached me and I can assure you that I deeply sympathize with you and your dear children, especially with dear Emily. I know that your loss is her eternal gain and such gain too as "eye hath not seen, nor ear heard, neither hath entered into the heart of man." It is right for us to mourn when dear friends are removed, but at the same time we should feel that the Lord is too good to be unkind to His dear children. "He is too wise to err." I know you say, "His blessed will be done." I have been solemnly reminded of that scene of affliction which I witnessed in Satara last year. -- Well, my dear Bro., what a glorious thought, is it not, that when this earthly tabernacle shall be taken down and laid aside "we have a building of God, an house not made with hands, eternal in the heavens. God has promised to take care of orphans and He will assuredly take care of yours. "Leave thy fatherless (motherless) children, I will preserve them alive," etc. O! my dear Bro., what if she did not have an assurance of hope; or express it in words; "by their fruits ye shall know them," said the blessed Savior. Oh, to be like her in meekness and deep humility! Oh, to be more like my blessed Savior while here! Oh, how sweet to think of meeting all <u>ours</u>, yes, <u>ours</u> in a far higher and holier sense than they were here. "May we be ready." --

"I will try and write to dear Emily in a day or two when my eyes are rested. I am sure that you will say while reading over this, "miserable comforter are you." I know it, but I <u>do feel very much</u>, but cannot express my feelings to you. I can only say, "Go and tell Jesus" and ask for sustaining grace for you and dear Emily. May she walk in the "way and the truth and the life" as her dear, dear mama did. Well, my dear Bro., I must sum all up and say, be comforted in view of your great, exceedingly great loss. Your beloved has escaped all those dreadful

sufferings which so often fell to her lot here, and like her blessed Savior is "made perfect through Him." And think, my dear Bro., "God shall wipe away all tears from their (her) eyes" and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Now she and all the innumerable multitude of the redeemed are before the "throne of God singing the song of Moses and the Lamb." Amen. Glory to God. Give much love and many kisses to dear Emily and kiss baby also for me. I hope you will take some days of rest to recruit your exhausted strength before entering on your arduous duties again. Yours affectionately and (I am pretty well in health) sympathetically,

M. Graves"

Letter of Rev. R. Nesbit of the Scotch Inca Ch. Miss., Girgaum, 25 Aug.:

"My dear Mr. Fairbank: I need hardly say how deeply I sympathize with you in your late bereavement. I have been hwere you are and "know your heart." Human sympathy is sweet and soothing. But you need something better and stronger, and you have it. The Holy Ghost is the Comforter, -- sent by Him who is touched with a feeling of our infirmities -- from Him who pitieth us as a father and comforteth as a mother (Ps.103:13, Is.66:13). That Comforter has all the resources of Christ to apply, and He delights to apply them. His work is to show Him forth and to glorify Him; and He does so in an eminent degree, in His people's sufferings and consolations. "The trial of your faith is precious," more so than the gold that perisheth, though it be tried with fire and it is found unto priase and honor and glory at the appearing of Jesus Christ." This high comfort you will receive. But while you speak of "the void being made up" I do not know that in this world it ever is. Perhaps our voids will only increase till heaven fill them up. Well, if we can long for heaven and yet work all the more earnestly on earth too. The great apostle seems to have reached this high and blessed attainment. You have much to alleviate your sorrow. You laid down a saint to sleep; and you may yet sleep with her. You have many sweet memorials of her -- the living and the most precious. May her prayers for them be heard, and come out in open manifestation before your eyes. I am, yours with much sympathy and affn.,

Robert Nesbit"

Letter of Rev. R. Montgomery, of Irish Presbyterian Mission, Surat, 30 Aug.:

"My dear Mr. Fairbank: I have just heard that it has pleased our Heavenly Father to remove to His own immediate presence your dear, gentle wife. Deeply do I sympathize in the sorrow which must fill your heart, on account of so sad a bereavement, and gladly would. I minister comfort to you if I am able. But what can creature. comforts avail in a case of such deep sorrow? Only He who can speak to the heart is able to give you comfort. He may indeed employ creatures as instruments for conveying His consolations. But the source of them all is his own infinite love. To Him and the word of His grace therefore I commend you. You are no stranger to the comfotts to be found in God; and in his word as a means of fellowship with Himself, and I am sure you will not now find them sources of consolation to fail you. With gratitude to Him who "wounds to heal," I may testify to the glory of His name, from my own experience that we have with Him in believing meditation on His promises and in pouring out

the soul with all its sorrows . . . . . avail to relieve the sorrowing heart than all the kind sayings and doings of multitudes of sympathizing friends, and try to get near to Him who has smitten you. It is for the purpose of drawing you closer to himself that he has taken unto his own blessed presence your dear partner. He means you to follow her there, not with the regretful sorrow which would bring her back again to the sufferings and sorrows of sinful human life, but with the earnest aspiration after joining her before the throne. He does not indeed bid you not to ~~xxxx~~ sorrow, but not to sorrow as those who have no hope. He means that while your tears dim your fleshly eyes to the objects of sense the eyes of your mind should take in a clearer and fuller view of the glorious objects of faith -- that a more abiding sense of the shortness of time should fill your heart -- and that your pace shall be quickened in the way of those, who having gone before, through faith and patience now inherit the promises. Let us take comfort, dear Bro., "Now is our salvation nearer than when we believed, our redemption draws nigh." "A few short . . . . ., We reach that happy shore, Where death - divided friends at last, Shall meet to part no more." I have not heard anything of the dear little one. Mrs. M. joins me in sympathy and . . . . . regards.

Yours very sincerely,

M. Montgomery."

Mrs. Edwards (Dr. E. is superintending mission ?) to Mrs. Hume:

"My dear Mrs. Hume: I have this moment heard of our dear sister, Mrs. Fairbank, having fallen asleep, and however short, I must write a few lines to express our deep sympa hy with the bereaved husband and the whole mission. . . . . I can assure you I feel as though one of my own dear ones had passed away. She was so sweet and gentle that it was impossible not to love her and though we saw so very little of her, we both loved and esteemed her as the personification of that sweet and quiet spirit which before God is of great price. I trust, dear friend, that she so died as to leave a testimony to the love and faithfulness of Him whom she served this life. May the Lord, the Comforter, give consolation to her poor husband and early turn the heart of our motherless child to Jesus, so that they too, after serving Him on earth, may with her praise Him in the highest heavens. Oh, the grace and love and wisdom of God! In my heart the thought at first arose, why is such a faithful and dear child taken and so many faithless, disobedient children spared? My own ~~xxxxxxxx~~ conscience furnished the reply: in her the work was completed, the heir was ready for the inheritance and the Father called her home. But in many of us there is yet much to learn, much to cleanse and purify from, so inmercy we are spared. Yet may this and every warning lead us nearer to God, to greater diligence in improving the time, seeing that the night is at hand when no man can work. . . . .

Ever yours affectionately,

M. L. Edwards."

The above was written from Poona, Aug. 25th.

Letter of Rev. J. V. T. Taylor of London Missionary Society, from Bord . . . . Gujarat, 1st Sept., 1852:

"My dear Mr. Fairbank: I wish to express to you Mine and Mrs. Taylor's sympathy in the heavy stroke that now comes upon you. Fellow men and brethren can do but little beyond sympathize. Consolation is not

of their reach. This can come only from Him who is the Father of light and in the light of His countenance our sorrows become joys and our bitter, sweet. I hope, my dear brother, you feel in this hour of your need God is a very present and pleasant help to you. It is through the deep waters of affliction that the sons of flesh must pass. Earth is not our home or the abode of our permanent comforts. The Lord will not suffer His chosen ones to be wedded to this earth nor to make it in any sense their abode. The evil that drives us from the scenes around us is the blessed instrumentality of sanctification. May you find this sore sanctifying instead. May God comfort you, my dear brother, even Israel. God pour consolation into your heart and may His own grace be to you better than the nearest and dearest of earthly friendships. He will be with your dear children and shares in His peculiar care. May their hearts be early taught of Himand of His truth. Your eye may not rest with Him but with grief -- both natural and right, yet the grief of the believing heart draws forth the faithful and effectual prayer which avails much. We pray that God's blessing may rest on them and on your, and His hand be with you now in these waters.

Yours in the Lord,
Jos. V. T. Taylor."

Letters from Rev. G. M. Mitchell of the Free Church of Scotland Mission to Bombay on account of ill health at Poona, 4th Sept.:

"My dear Brother: I have been intending for some days past to write to you in connexion with the heavy affliction which the Lord has seen fit to send upon you. Earthly sympathy can do little to console you, but you and we can rejoice in the assurance that there are 'Strong consolations' stored up in Christ Jesus which reach even your case. When I say your case, I do not forget that you have mingling with the sorrow many ingredients of comfort remarkably sweet and attractive. The peculiar attractiveness of her Christiah character was felt even by those who knew her comparatively little, and the simple leaning on Christ her Redeemer which enabled her to be such as she was in life, enabled her also to pass through the valley of the shadow of death 'fearing no evil.' There is little joy and sorrow in the recollection of all that sweetness and love; for it is lost for a season to you - yet only for a season - blessed thought. We sorrow not as those who have no hope, for those that sleep in Jesus shall God bring with Him. My dear friend, I doubt not you have felt and do still feel disposed to say when those around you proffer sympathy, 'The heart knoweth its own bitterness. Consolation aboundeth, but sorrow aboundeth too. May that sorrow work out good! All things work together for good to them that love God.' May it be blessed to lead you to abide most habitually under the shadow of the Almighty, to draw more eagerly out of the fulness of grace that is stored up in Immanuel, so that you may better know His glorious grace and be fitted better to declare it. Your sorrow will still abound, but consolation will superabound. Then, too, in this world of sorrow you as whom Christ has comforted, will be enabled to comfort the mourners around you and seek to lead them to the same springs of solace and life as you have drawn from. If the Lord seeks thus to qualify you for greater service, high is the calling, although to flesh and blood very trying. May you and yours increasingly feel the . . . . . and grace of that Savior who bindeth up the broken hearted and clothes the spirit of . . . . . with the garment of praise. Such has been our earnest prayer. Such it will still be. Mrs. Mitchell writes with me in kindest sympathy and affection-

ate remembrance, and I am, my dear Mr. Fairbank,

Yours in Christian affection,

J. M. Mitchell"

I see in looking over the preceding pages of this letter, that I have written some things which may not be well understood and would like to rewrite the first few pages. In that case I should correct and change the phraseology. But all is found together and I will not undertake to rewrite any part, rather must ask you to correct and revise as you think there is need. I append to this a reprint of an article I sent to the O. C. Spectator. There are some things in that expressed more as they should have been in this letter. I see that the careful qualifications my jealousy for the truth led me to make, may be misunderstood -- may even depreciate, when I meant to secure the exact truth. I wished and do wish to avoid that indiscriminate eulogy which has so often pained and even disgusted me in reading notices of the departed. Truth forbids and real affection does not claim any coloring. Perfection is found in Heaven. I would specify some changes I should like to make in what I have written but must close this for the overland mail. I have copied so many letters because there is something additional of information or consolation in each and to give those in America to whom I shall send this, full proof of the esteem and love in which dear Abbie was held, and also to give them a view of our Indian correspondence. The perusal of these letters has strengthened me and has assured me more than ever of the preciousness of the bonds that unite us in Christian love. May the precious consolations that cluster around dear Abbie's memory, soothe your sorrow as they have mine. May God give us grace to follow the sainted one as she followed Christ, till we go to join her and all our blessed ones that have gone before us and the whole company of the glorified, and Him who hath loved and redeemed us.

Dear Emily and Johnny are well. Emily's affection for me was always ardent, but it seems to have increased in the season of sorrow when we cling to each other in heart-breaking sympathy. I cannot tell how grateful it is to my ~~dim~~ widower's heart to see my dear children forming an integral part of Bro. and Sis. Hume's well ordered family and receiving the same watch and care, or rather a greater portion, than the "natural branches" of the family. How much sweetness the Lord can mingle in the bitterest cup! My own health is usually good and now as good as usual. I am, my dear Mrs. Bowen,

Your afflicted brother in Christ,

(Signed) Sam. B. Fairbank.

Bindigal October 10th 1854

My dear friend,

Your letter dated June 1st reached me a few days since. I was much gratified with it, and it affords me sincere pleasure to reply. - I remember you as a little boy at your father's house, but Bobb's recollections of you, and your two brothers are much more distinct. I have a little book your brother Samuel gave me "for the heathen children in Madura" - It must be that too; surely, to whom you refer as having "recently indulged a hope" - Please give him my kindest remembrances, and hearty welcome to the "household of faith". - Since I have been in India I have several times thought I should like to write to your father, please to assure him of our continued remembrance; we have not forgotten his kind interest he took in us, nor his free hospitality.

The questions you have put are all of them very important and it would gratify me much could I answer them in detail; I will do what my circumstances will allow. - I rejoice that your attention has been directed to India as a Mission field; you want me to say something that shall turn the attention of the young men to this country; But you have all heard of its teeming population, all accessible to the missionary, - you have heard of the work which God has already wrought among them, You have heard of the golden harvest perishing for lack of harvest-men; You have heard the cry of the labourers

already at the work; their long, earnest, pleading cry:- What more can I add in the compass of a few lines? - could I stand in your midst, by the help of God, I would plead with you; ~~the~~ one principle which may, I think, greatly assist you in deciding where you can most profitably labor for Christ is this, Labor with the Spirit of God; It is a principle which I have adopted in my own little field. If in any town or village I observe that the Divine Spirit is operating more than in others, then especially do I feel called to work, He cannot be far from the right place when we are working in connexion with that Divine agent - When we allow him to point out the place of labor for us; Now there can be no doubt that just now He has chosen the Madura district, and is shewing the richness and fineness of his mercy to very many in these ~~district~~ parts; The number of Catechumens is now between 4 and 5 thousand; And then, by whom has the way for the progress of the Gospel been prepared? by whom have the ears of those whose hearts remain yet closed, been opened? Let me direct your attention to an article in the Calcutta Review (No 35. Vol 18 1852 - Art 6) entitled "The urgent claims of India for more Christian Missions"; Mr Hoisington I think will be able to supply you with the vol. to which I refer. -

In regard to your studying Tamil in America, It is generally I believe approved; my private opinion however is, better devote the time which would be engaged on Tamil to some Branch of study which you could not pursue so well here; say Medicine or Surgery, which would be of eminent service;

The Tamil may be studied on board ship, if you have any one to help, or even although there should be no instructor, because then you would have no peculiar facilities for pursuing any other useful study. The fact is, that much of what is learned at home in the language has to be unlearned after reaching India, which takes the time otherwise occupied in acquiring.

In respect to Missionary preaching, about which you enquire, this of four kinds 1st The preaching in Churches at the stations to servants, catechists, school children and others who regularly attend religious services - The instruction given on these occasions is in the form of sermons as at home - 2nd The preaching to the village congregations; as the members of these congregations are generally quite uneducated - the preaching is in the catechetical form as in Bible classes or Sunday schools, with expostulations cautions, and advice, all in an easy familiar way. 3 The preaching in stated places to Heathen, as in Bazaars; School houses &c - The character of this kind of instruction varies according to the character of the audience; sometimes they will show interest to listen for an hour or more to the exposition of some doctrine or exhortations to Repent &c &c, but generally, unless the audience changes, (that is, some going & others coming), we must give the people an opportunity to speak, which often leads to discussions, not frequently profitable - 4th Another Kind of Preaching is the instruction given to individuals, whom we meet in our walks, or who come to the house, in conversation. —

The same instruction also in Schools, and in fact wherever we can

we can find a listening ear; The people are in general exceedingly polite to those who are not well acquainted with their language, should a missionary make a mistake let it be ever so ludicrous they will pass it over without a smile.- Of course there are many who will not stay to listen to our message; So long as we dwell on the doctrines of natural religion, they will attend, but as soon as we touch on the peculiar truths of Christianity their opposition, hatred and disgust overcomes their politeness, and they often openly ridicule us; But, my dear friend, we must be prepared for this & willing to submit to it: The offence of the Cross has not ceased.

My time is now much engaged when at home in editing a Tamil quarterly periodical for Christians; It's the first thing of the kind which has been started among us, our Christians willingly subscribe to it & appear to take much interest in it: We hope it will do much good.

I hope you will write to me again, I shall be happy to correspond with you, and give you what information I can. I am sorry I am obliged to write so hastily on this occasion, but I must do so or delay replying to your letter, which I am unwilling to do.

I pray you may be guided by Heavenly Wisdom - "If any man lack wisdom, let him ask of God". Life is short, my friend Let us improve it - Let us give ourselves to Him a living sacrifice - With best wishes & prayers Believe me

Your Bro in Christ

E Webb

My brain gave out & I couldn't write the oad

Oct 26-1855 - Dear Dave
211!!

Williams College

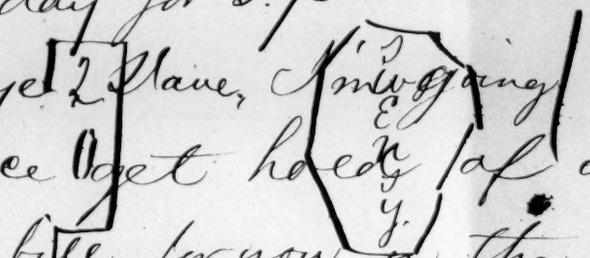
Williamstown, Mass - Friday eve -

Sam reminded me this evening that I must put a letter in to night or you wouldnt get it tomorrow that all auspiscious day (ve). I think of writing a birth day "owde" so if you see one at the last part of the letter, you may know its coming.

Sam told me when I wrote just before the sixteenth that it wouldnt do any good to write Williams news for they wouldnt be news - he knew they wouldnt & that it would only be a nuisance to you for me to write them as he had written ten sheets wasnt it? full of such items. But I'll try to tell you more at the risk of writing stale news (if there can be such misnomers) & of getting into my letter just what Sam says in his

WENTY (21)

Ans. 1 – Whittier has returned & surprised the Adelphic Union finely, for he arrived on the very day there was to be a Lecture come off from Oliver Wendell Holmes. I spotted him the other day for 3.75 – but he had no money. Mind your eye [2 0] Slave, I'm going to keep that money if I once get hold of it – I've paid a nigger mans bill for you in the amount of $4.25 & Moreys bill of 2.00. I expect there'll be more along presently.



Ans. 2 Peanut Jones no longer flies round in the Logian since he has flown to Harvard. Prayer-meeting Jones however amply represents the Jones family. He still lives. ¡¡¡ 20 !!!

Ans 3 Nobles friends are not, quod sciam now in Williamstown.

Ans 4. ~~Does~~ Potter does bungle most abominably in the Sechnian. He has swung out ΔKE which doesnt seem to give him any more grace. The Secs have been so mad that they were on the point of serving a writ against his holding the office of Prex, on plea of inability to do it! They did not however as they feared it might injure the Socy

Ans. 5 I understand Bill Anderson is in a store in Boston. Mother says he is raising a moustache!

Ans 6 - Lyme Beecher is still at College. Fred has returned to the arms of the X 2/5 —

Ans 7. The ad φ scrape has done them no good it has lowered mens opinion of them very much. The E. F.'s are coming up nobly. They have got eight or nine of the best men in our class — Post, Brown, Buck, Henrich, Painter, 2 Bissells Lloyd, Adams. And 3 noble men in the Freshman Class. Also quantities of good Juniors & some more Seniors - among the latter is Hazeltine a brother to a man of the same name who was here a few years ago. A grand fellow too

Ans 8 Bronson is still owlish & sticks to his Brother Hammond like the tar I got on my gloves

Ans 9. James is still patronizing. Comes down here sometimes & sits all the morning waiting for his Butter man or his Meat man or some body to come along. He has a club at Bardwell

Ans 10. Its the general opinion as far as I've heard it expressed that Lyons does not make a good librarian. He is very patronizing. I'd Sam tell you that he had swing ad φ? he has

Ans 11 Harry McClellan is not well in one sense. I am very sorry to tell you that both he & Sam McC will swing out Δ 2/5 !! Think on't

I have answered all your questions that can be answered pretty much & have got a page left. Expect wonders! We had a burial of the vagor last night. I will send you a programme with the songs as soon as the corrected copies of the latter arrive. It was quite an affair. Natural History is above par. A great Boy Constructor has been stuffed & the building progresses rapidly except that that conf— d Judge Dewey has [illegible] the pie and half spoilt it for anybody else. He needs looking after. The College are disappointed about Bare on. They growl at the Faculty for putting a little boy in such a responsible place & sigh for Ballard. Grif- grows more & more unpopular as does also Perry. It is currently reported that the former came within one vote of being shipped this last commencement. Pity he hadnt been. George Hill. Rev- has been here & called on me. He was going up Greylock. Dave, theres lots of news but I've finished my sheet & have not finished my letter. I will try to write soon to Ev. am exceedingly busy, looking up in my studies.

A very happy birthday to you — Your lover affbro Horace

DAVID SCUDDER AETAT VIGINTI AN

Baltimore Dec 15th

My Dear Brother David,

Welcome to India! Welcome to the real Missionary work! Not such a welcome as these others you are receiving with me from the veterans, but a real fresh welcome. Just such a welcome as I'd give you if we could go back to the Brothers again & spend only one hour together & then off to the heathen again. I am not old yet. Should like one more good game of Ball if it was convenient & expedient. Haven't yet come down to the after-dinner-nap system. Along in the forenoon I do feel a little dull & exhausted especially after my four Hours of Classics but at night after a good ride or walk I feel about as bright as ever, and could like to sit down & chat with you for an hour or two.

But news comes today that you are to be expected in Madras about the 2nd of July, so I'll write to you at any rate. Possibly I'll meet you

sometime here in India. That would be good. — We were sorry you were not at home when we left Boston. I missed you a great many times when I wanted help especially as it was a busy time for us. We had an awful voyage of 130 days. Not very pleasant company all around. a Bad 1st Mate. Storms in plenty. One real Hurricane that carried away our Rudder Tiller and made us expect for three hours that every moment would be the last for the ship. But God overruled and brought us safely through. We had a hard time coming down the coast too. but now it is all gone & we can only praise him & feel that He who has brought us so far will surely sustain us for He has something yet for us to do for him. I'm confident our trials have done us good. We never knew how sure our hope was till that long night at sea.

You have heard of Dr Wards death. God did speak to us in many ways. & if we do not heed it it will be our fault alone. Now I'm at work hard upon Tamil It comes gradually I can see. but if I have my health & God wills. I will get it sometime. Till then I must try to do what I can I'm preaching now & then through an interpreter and trying to learn how to do something to help on the glorious cause. Oh it is a glorious work. Brother. I don't see how. any one ever can be sorry he has given up home & home friends to do something for these poor dying souls. They have souls to save. If you are any like me those first impressions of the heathen as they came to the ship in Madras. were not very pleasant ones. and even the doubt may have arisen whether they really were human being but. they are not the true representatives. I hope you'll find out Carroll at once. He is Mr Hunts Proof reader. and as noble a specimen of a man as I've seen. Has an education that would fit him for any station & as far as I can judge by an acquaintance lasting four weeks land journeying. (he came to Jaffna with us.) has talent equal to many of our College Profs. Get acquainted with him if you can. He is a Christian & preaches some. but I fear needs more zeal. We have one or two like him here. but perhaps none that equal him. He was a teacher for some time in the old Seminary.

June 18th Oh Tamil is a Bore. I am at it hard. Four hours a day with Teachers. Three Teachers. and then the rest of the day I'm studying. Its rather cruel to put a fellow where all the people with whom he has to do. His cook & servant & Horse Keeper. don't understand English at all. but they say it is a good discipline. I sometimes feel like laughing over the long confabs I have with the servants. Dictionary in hand. I know they are in difficulty somehow or other but what it is

I can't make out. I can generally understand that Pharaons are concerned somehow or other but that's a subject that sometimes I find a very inconvenient one. to talk about or think about. Tamil's the great trouble! Then these slow couches of native carpenters &c I get out of patience with them every day. They can't make anything even a chair or a chisel handle in less than two months. & then they must have pay in advance. I've made me a Sofa out of our old Boxes. I hope you brought more furniture than we did. If not better get it in Madras unless you will be willing to wait for it. Madura may be different but Dr Scudder is having a Book Almira (Everything but Bandies are Almirahs here) made here.

I hope you won't come down in 4th. Bandies as I did. It most killed me. Haven't got over it yet. It isn't economy. I believe.

I must stop. Rather a characteristic letter on the whole I imagine all mixed up. but never mind. Only take it as a welcome to India from your brother in Christ

J H Bates.

Centre Brook,
Nov. 30, 1857.

My Dear Scudder —

I received yours of the 25th inst., on Sat. evening. I have written to Judge Williams to send the books to me by Hartford & N.Y. Steam Boats. The money, $2.30, came safely. I shall be very glad of the books. The cost is quite as low as I anticipated.

Among my blots, the other day, I said nothing of Maurice on Hinduism. I have glanced at the chapter to-day. I wish you were here, that we might talk it over. I cannot write out my thoughts to any extent.

There are many fine thoughts in the Chapter. But I do not adopt his theory of the development of Brahmanism from simple Monotheism. It is of a modern cast. Had he studied ten years, the Hindu treatises on this subject, he would never have thought of just that made of development. Yet, I was interested in the chapter as a whole.

Shall you read carefully, in course, the last of my Hindu treatises which is the most lucid & modern, (not more than 200 or 300 years old), you would more readily understand my views of Hindu

-ism as a whole.

The facts, which Maurice seems to have had in view, were those of the Vaishnava school.

The Saiva branch is probably the larger, and I think the more orthodox when tested by the Philosophical Standard. They are also the more numerous in Southern India.

I am not well prepared to judge of Maurice's view of the Philological bearings of the Sanscrit.

He has some good remarks on p. 57.

P. 58. When the Hindu speaks of their 330,000,000 gods as their castes do, the

reference is undoubtedly to Indra's dominions. He is the King of the Minor gods, — or those, who in their upward course, are developed into a certain degree of divine life. Indra himself has reached his station by superior merit secured on earth. But if he, or any of his subjects after having eaten all the fruit of their well-doing ever rise higher, it must be by returning again to earth, & secure that elevation, by a further course of merit ~~here~~, — thro' the stage of Ἑαστίς.

P. 59. Many of the Brahmans & others, who have never seen the Vedas, profess a great reverance for them. Yet an intelligent, real follower of the Vedas, will be pronounced a heritic. To most it will be a strange worship.

Yet the ఇచ్ఛ ఉపనిషద్ is known by the Vaishnavas, & to some extent by the Saivas. But the ఇచ్ఛ ఉపనిషద్ = Upanishads, are better known by the Saivas. From those works they get most of their notions of the Vedas. His (M.s) date of the Vedas is probably as near the truth as we can get.

Menu's Institutes were probably written near the Philosophic Period (about 1200 B.C.), ~~& extended to~~ forming the remote boundary. And the production of the Bharata, (மகாபாரதம், well known in Tamil) we indicate the nearer boundary of the Philosophical Period, — or rather the commencement of the Purânic, or Mythical Period. For, ~~the~~ Philosophical Hinduism still lives & probably will remain after Brahmanism, or popular idolatry has been swept away. — Multitudes in "Young Bengal", & elsewhere, are falling back upon

these higher principles, (such as are brought out in my Hindu Treatises,) & are becoming what I would denominate Hindu Deists. To be a Hindu Deist is, you perceive, a very different thing, from being a deist in the West. He as directly breaks the first Commandment, as does the common idolater, the second.

39 P. 61. The term Brahman (= ब्राह्मण), is not, in my view, a derivative from Brahm, the essential deity, but rather, from ब्रह्म, or ब्रह्मण (= Sans. Brahmana) Authoritative Scripture, Sastra, Veda, Agama, &c. Hence, a learned man, one

devoted to the sacred books.
∴ Brahman = a divine.

The Brahmans, even the Vaishnava Brahmans do not worship Brahm any more than a common Hinder. And the Saivas seldom use that term (= 0156 ó) for abstract deity; they more generally use 2 ó; sometimes C ₹ 2 ó; & frequently, 4 ₹ = that.

P. 63. Every being on earth, has an individual soul. This soul may be in very different stages of development. Its respective stages, or states, are illustrated by a flower in its several stages of growth: — A flower just germinating in the bud; the bud expanding, & the

pairing to open; the flower with parts formed, but yet enclosed in the calix; the flower partially open; the flower full blown = the soul of a (3000).

P. 65. In my view no one of the four castes, were exclusively aborigines. There were several irruptions into India, at different times; & those several tribes of conquerors, seem to have combined, & become consolidated in the Hindu race. Among them were various grades; & there were the Brahmanical race, Priests & Leaders of the whole.

P. 66. The development of popular Hinduism, or Brahmanism, was made on the basis of several Philosophical principles

1. Deity unites in its proper nature, the male, & the female Energies.

2. These must be developed in some organism, conjointly, or singly, or there is no action — no emotion even.

3. These may be developed in any form required, — & as often, or, whenever, required.

4. Deity, to effect any object, must take a form, or organism (visible or invisible)

adapted to that specific end.

(Other considerations are also involved.)

Hence, there are gods & goddesses; or Deva & Sacti (देव and शक्ति).

P. 67. Brahm, or abstract deity, is never developed directly into Brahmā (ब्रह्मा, or ब्रह्मा) the Generator. There are several stages down to Brahmā. See My 1st Treatise, p. 13.

Pp. 68 & 69. Much here is mere fancy.

To understand the Hindu mode of thought, &c in

these matters; you will get help by studying the four stages of human life, [illegible], [illegible], [illegible], & [illegible], as I have briefly drawn them out in one of my small papers.

Thus, you see, that I can barely glance at the subject, standing as we do in medias res.

We shall always be glad to see you whenever you can come. Write me. Catt unite with me in best regards,

Yr. Affte. h

H. R. Haisington

Center Brook,
Jan. 7, 1858

My Dear Scudder –

I have not found time to answer your favor, of the 8th ult., properly. I think you plan of reading English India first, is very well.

When you begin Ancient India, I would recommend, that you read first, Marshman's little work.

The letter in which you name several authors on India, has disappeared. So I cannot answer it in particulars. But I trust,

that I shall see you, before you will be ready to take up other works on ancient India.

My Bhavat-Geeta, with Preface, Notes, Introduction & Appendix, was Edited by Rev. J. Garrett, & published at Bangalore. — This Volume contains much that will interest & help you.

I have not yet seen Dr. C. Allen's Work on India. But I have no doubt but that you will find it useful in your earlier course of reading on Pratical India.

What I regard as original Buddhism, was one of the earlier Philosophical Sects among the Hindus. As such, they held to the doctrine of generation, & that of the Fives. But how far they now retain those doctrines, I am not so sure.

The essential principle of the five great gods belongs to the Philosophical stage. Its developed aspects have changed in the hands of the Brahmans.

With our united kind regards to yourself, & all family, I remain as ever,

Yr. Aff^t. b. p. R. Haisijt

P. S. I find yours of the 14th ult. But I need not add much. You will find some good articles on Buddhism in the Journal of the Am. Or. Soc'y. I am not, just now, familiar with Persian history. But it strikes me, that that line of reading may help you. The earlier Volumes of the Journal of As. Soc'y, &c. furnish many curious things.

The more familiar you become with the better works of the Hindus themselves, the more you will be likely to be profited & satisfied, as you live on in the Matters of India. The Râmâyana is one good book for you. The Veds read in parts — selecting, &

Affy H. R. H.

Wm Town, 23 Nov. 1858

My Dear Sudder —

I am a native of Vergennes, Vt. My father's occupation varied at different times. Once a merchant; then a Cabinet-Maker, — house-builder, — & finally a machinist. I was hopefully converted in Summer of 1818. Entered Wms Coll. 1824. Entered Auburn Theo. Sem. 1828. Graduated at Auburn Aug. 27/31, & was ordained & installed at Aurora, Cayuga Co. Aug. 28/31!

There was a branch of the Soc'y of "Brethren" at Auburn. So far as consistent with my many labors I shall be glad to assist you in these matters.

Now for the Tamil: —

Jn. 2:7. You have mistaken
நிரம்புகிறது for நிரம்புகிறதும்,
which see under நிரம்பு.
நிறைய means to be full, ren-
dered, up to the brim.

:10. பின்பு is properly a noun, tho' it
is used both as prep. & as
adv. Here it is the antecedent
in the relative sentence.
"In the time in which the
people are satiated," i.e. when.
It may be translated as an adv.
திருத்தி is a ger. but is used as a noun. It should be taken
with அனைத்து the past part.;
having சுவை நிகரன் as nom.
திருத்தி, as a noun, means, fullness
completeness. "When the people
have drunk freely, or enough,
&c.

:16. ஸ்ரீயாபாரசாலி = comp. of சாலி & சாலி
= house of merchandise.
ஆக்காதிருங்கள் is neg. imp.
of ஆக்குகிறது. See Grammar
§XXXIII. 5. ii. "The second," &c.

:17. You have split the word!
பத்திரயாகாக்கியம், or பத்திரை
நாக்கியம். See வாசகாக்கியம், 2.
பட்சித்த, rel. part., Tamil. form

of Sans^t. word = பக்ஷிந்த. See பக்ஷிக்கிறது. க்ஷி = Kshi.

:22. மரிந்தோர் = those who are dead; an appellative from மரிக்கிறது — இவிருந்து is one form of ablative of separation.

3:2. Neg. subjunctive of இருக்கிறது. See Grammar, Appendix, 28. "If" last item.

The meetings are kept up in Stone School House, & elsewhere, pretty well, — but no special results.

We are all as usual. — With our united kind regards to yourself & brother, I remain

Yrs. affy

H. R. Haisington

Williams College Oct 31st 1857

My Dear Sir,

If the sermon you refer to would aid the cause of Missions I should be willing to publish it, but perhaps it will not be best just now. There is to be a Missionary Convention in Pittsfield in a month or two and it has been suggested that I should open it by a sermon. If I should do so I might use that, and then if it should be thought best it might be published.

I am glad to hear you keep the fire burning on the old altar

With great Regard Yours,

Mark Hopkins

Mr David C. Scudder

Thomaston Me.

Feb. 22. 159.

Dear Bro Scudder-

Your note came this Morning. It was just the thing which I was waiting to see turn up - so as to ease off - my declining the article - Steward ship. I would most willingly do all in my power if in the Seminary. But I cannot Much as I can do to get time to read the Independent let alone writing for it - I must write one Sermon a week - repair - rewrite &c another - & attend 3 prayer meetings - with due preparation - attend Sewing Circle - & do what good I can by visiting in 5 or families or so - Is not that Enough to form a good excuse if you were in My place? Now then is Thompson, Goss, Ward, brethren

ready for every good word & work - if the three mighty ones are not competent to increase their productive labor - so as to write 7 instead of 6 - articles -

I have not time - about is the long & short of it -

The heading, & final revision of my last article - I meant to tell you about - but forgot it - you were not in your room when it was finished - I was weary trying to find a good heading & am & extremely at a Last put in the exciting one. It looks better than I thought it would -

Remember me to the brethren & pray for me - It is a glorious terrible thing to try to preach - And there is a large - wealthy society - their eyes stick out with fatness - In this house after house you find honest - moral - solid men with families about them - & no genuine piety. My work

is here just now— None of you can supply a failure of mine here— Some of you can easily do more than supply my failure in writing for the Independent— I receive the Independent here—

Truly Jno. H. Shedd

Write me, won't you— I'm not so much hot haste— I can appreciate a try to answer the best kind of letters in present circumstances—

St Louis. Nov 2nd 1859

Dear Bro. David.

I hope your patience holds out, (as I doubt not it does), waiting for replies to your queries — Yours of Oct 19 came viâ Philadelphia to day, Wednesday, and I hasten to reply —

1) Mr P. is not uniform in his use of முன் & பின் — The Tamil Gram.s are — In P.s Gram.r they occur "முன்னும் பின்னுமாக". —

2) "இடைச்சொல் is never used by itself but in connexion either with a noun or a verb" தனித்து never means "monosylable" that is தனிச்சொல். "வழங்குதல் இன்றி" இன்றி = ger. of இல் same as இல்லாமல்.

3) It is. Only குற்றியலுகரம் can be elided. "தனிகுறில்லணையாத உகரம்" is the same as குற்றியலுகரம்; in rule 15 it is called spoken of as தனிகுறில் சீழ்ய மறாறாய &c — the உ in திரு is called முற்றுகரம் it is not elided, "வகரம் தோன்றும்" e.g. திரு இராத்திரி திருவிராத்திரி }

4) It is. சீற்று = மெய்யெழுத்து.

I do not wonder at your enthusiasm in the study of the Tamil It is indeed a language of surpassing beauty & finish. May you be permitted soon to speak therein "boldly as

you ought to speak"

Now as to "Education" "Normal schools" &c in the same class — Let me in the first place suggest to you a work on the subject which should be procured forthwith. "The Philosophy of Education, or the Principles and practice of teaching" — by J. Sato. F. R. A. S. It has passed into its 2d Edition within 12 mos — The author is a practical educator, and this book embodies his experience This work is divided into 3 parts; I Method as applied to Education & Cultivation of the intel.l & moral faculties III Compr. advantages of diff.t methods & systems of instruction IV On the application of diff.t systems and methods to the various branches of Elementary education V on School organization & discipline. another book Miss Hamiltons "Elementary principles of education" —

I will tell you what you will have, and what you may have, to do — You will have under your superintendance a number of small schools with from 10 to 20 scholars in each, taught by Masters who know nothing of schoolkeeping. You will have to raise these schools from a

condition of most deplorable inefficiency by naming these masters — & arranging these schools — You may have a class or a school of teachers under your care which will be expected to provide all the stations with Native teachers — You may have a normal school containing one or two hundred young men under your care from wh. not only the mission but Govt may draw teachers for the schools of the entire province — You need to understand the just principles of the science of education, and the best way of applying those principles; not in this country only but any where — You need something besides theory, You must test your principles, you must know how to apply them with facility — This will not be gained by looking on whilst others are teaching — you must under direction of a scientific & skilful teacher work out your problems — You will then carry to India what none of the missionaries

of the Board in India have as yet taken - This subject will within 10 years assume proportions in that country which will render the acquirement of this theory & practice of school keeping almost indispensible - This of course "en passant"

Now can you add to this medicine, and news paper articles on India - and Tamil - and last, though not least wife-seeking - If you attempt to combine all - I will venture to prophesy that "the last will be first" -

When on our way the Engine attached to our train burst & a few hours after we had scarcely another were detained a long time by the wreck of a freight train - But thro. mercy we all reached our western home safe and sound - The children are delighted with your notes & have put them among their treasures. They send love in which Wife unites - Our kind remembrances to your father and mother

Yours most truly

E. Webb

(Nothing here but love & Brother David)

Periakulam Oct 24.

My dear Julia,

I just asked Hattie "what has happened that I can write about in my journal?" She said she didn't know, but said she, kindly, "I should think you would be crazy, to have so many unanswered letters on hand." I was somewhat taken aback & counting up, found that I needed to feel some concern as to my reputation as a letter writer. Looking over my clasp, I lit upon one letter in pale ink. The pale face looked at me beseechingly and begged me not to turn over any more, but release it from its captivity. I did so, and now I find myself in for a long letter - to my sister Julia - I must address myself to the task with a proper admixture of dignity & grace.

Your letter of Feb. 11th - a capital one, by the way - is full of baby - Baby was a novelty then - quite an old story ~~there~~ - but one of those stories that bear repeating - that one likes to read over again. There's a daily edition published, with additional notes, appendices &c, comprising a deal of valuable matter, just brought to light & so on. The edition of this day shews our heroine developing a little personal vanity, hugging the looking glass, & thinking the object reflected in it so very pretty that it must be kissed - a wholly new feature & of course to be recorded. In fact her godmother would think the little miss a right pretty doll, could she see her. But like way dolls that are always getting their ears & noses broken from extravagant huggings, Miss Julia is in great danger of getting her ribs broke by the squeezes that somehow I can't help!

giving her. It is droll to see her bear the performance. She is a brave puss, and after a most extraordinary hug, will only fetch a small sigh & be herself, ready for another. She is just beginning to appreciate the blessings of kissing on its active side.
The first thing she does now in the morning, after being transferred from her private cot to the bigger one beside it, is to crawl up to her mama & bestow her kisses luxuriantly.
You'd think her a witch too - if you could but see how full of fun she always is, how coy & playful, hiding her head & shutting up her eyes, holding up both hands & half slapping them together, letting the spirit run out of her fingers ends. Flowers & pictures are her special delight, and you can keep her quiet any length of time, by going the round of the house, looking at the works of art on the spacious walls.
You'll think, what an extravagant thing I am for a man - I'm sorry, but I fear it is so. I can't help writing to you so. Hattie is getting amazingly jealous of me. Let baby loose in her room, and instanter she makes for my door, as fast as her hands & feet will let her, crowing away in high glee. It is a sure bait to bring the mother who soon follows & takes baby back, for fear lest she disturb me!
Julia has made great friends with our tall black teacher, who sits in my room & looks up into his solemn face most confidingly. He likes her too & is real fond of playing with her.
Just now, we are in the midst of the rains, & could you visit us you'd get a very favorable impression of us, as all around us are green fields, & the big hills

clothed in their finest robes ever in front. We are going into gardening to the utmost of our powers, Hattie superintending the flowers & I the squashes & cucumbers. (Hattie blotted that last word, showing me some pictures we have corn & tomatoes & peas & squashes & melons & cucumbers & sweet potatoes growing, & feel quite proud of our attainments— Besides this we have some fig plants coming on & a missionary is going to send us a grape vine, & we hope before long to have reached that supreme felicity — when we may sit under our own vine & fig-tree, independent of everybody, — except chickens. From them last it is impossible to be rid, and I would lay it down as one of the chief requalifications in a missionary to India that he be acquainted with all the methods approved & unapproved of preparing chickens, especially that he be familiar with the art of preparing them for the table in a way that shall hide their true origin. Good Mr Spaulding of Ceylon has remarked that he has been conscious of roosters crowing within — it will not be long I suspect before we can report the same. Hattie found to day that a drum-stick was really palatable, much to her surprise. I have had to eat all the drum-sticks up to this date, & am glad of a possible relief — I remarked that I should be glad to come across chicken that could show something beside the interminable legs & wings. But we mean to kill a sheep in a day or two.

What a nice home you must have at Auburndale, if your pictures are good. But I shall always look at you as I do the interesting females looking for work at the goods in some Washington St windows — standing

as you do, muffled up by the front door.
Wouldn't I like to change places with you
awhile, let you come & be taken care of by
Hattie & baby & let me be translated to Au-
burndale — on the road to No 3 Myrtle St. What
possesses you to run such a tilt against Mr.
Means. I never heard him preach — but do you
know him personally? I have always found
him a very entertaining man, rather weak
in his voice, but otherwise sound, I fancy
you would put up with most any pulpit
exhortation, after an exile of a year or so.
Since beginning this letter, an image of Rob-
ertson's has uninvited come into my head.
He says that as we sometimes see marble statues
of men through whose stiff fingers the waters of a
spring or fountain pass, so, we find some men
who, while the waters of Time are gliding be-
ween their fingers, remain cold & seemingly un-
conscious. Hard admirable a figure — be-
cause so true. The moments slip by — & if we try
to catch any, it is mainly those that have hope-
lessly gone by. If we are to effect any thing, we
must be content with present moments, bring
our load of vexations, inward conflicts, doubts to
Jesus to bear for us — the load is too much for us
puny folk, and he says he will take them all —
and then work joyously, hard, and with an
easy mind. Who is he that condemneth?
Well I have succeeded better than
I expected & have rid myself of one debt —
shall be happy however to incur another
whenever you feel inclined to burden me.
Love to all your family — outside as well
as in — Juno and all — Hattie love you
will find inclosed in her own letters —
mine please consider as wrapped up in
this. O thank you for your offer of a little kiss in
your letter. Reckon I should take it up, were
I handy. Am more used to such delicacies than formerly

Tirunelveli, Madras, May 28. 1856

Rev. M. Hopkins D. D.
Pres. of Williams College

My Dear Sir.

Since first hearing of the dissatisfaction existing on the part of some in America relative to the late visit of the Deputation from the A. B. C. F. M. to the Missions of that Board in India, it has been in my mind to write you upon the subject. Recent intelligence that matters pertaining to the visit have been referred for further report to a committee of which you are a member, has brought me to a decision. The Committee will doubtless hear from the Mission as a body, or from other individual members, & I shall speak for myself alone. There is comparatively little to be said of changes in this Mission resulting from the visit, for the important changes made are really few. One extensive system of free schools composed of heathen children & taught by heathen masters, formerly existing, was broken up long ago. No heathen teachers have been employed for several years & our educational efforts have been confined mostly

by the Christians. The only changes of importance in our system of education occasioned by the coming of the Deputation, are the dropping of the English School, the restriction of English studies to a part only of the Seminary students, & an arrangement by which our Boarding Schools for boys are to close at the end of 1857. These & such other changes as have resolved upon, have in my opinion brought about without improper influence on the part of the Deputation. They did, to be sure, tell us, (& designedly) that so large a Compensation sum, could not in future be devoted to education; but this I regarded as the expression of a confident opinion, rather than an authoritative assertion. They came with strong views & earnest feelings in regard to the comparative importance of preaching as a means of evangelizing the heathen, but I am not prepared to pronounce their views extreme. My own views much the same as this subject before they came. They had probably settled some general principles in their own minds before leaving America, but that they had determined upon the particular changes to be made in the different Missions, as some have affirmed, cannot be true. Their first

work here was to visit the different stations of the Mission. Where they took great pains to gain information as well as to benefit the native Christians who assembled to meet them. And in the general Meeting they manifested quite as much desire to hear the opinions of others as to express their own. In regard to some subjects their opinions underwent a change during the discussions & they gave their free assent to results different from what they evidently expected at the commencement, would be touched.

I will now say a word about the changes mentioned above. The English School was discontinued with my hearty approval. While our number is as small in proportion to the extent of our field as it has ever been, & while as preachers we can have as free access as now to the masses of the people, I believe the time of all can be spent to better purpose than teaching the English language to heathen youth, even though the chief object of the instruction were to bring them under the influence of the truth. I also approve of the modification in the course

studies for the Seminary. Indeed a class of 15 had previously spent two years in the Seminary in the pursuit of Tamil studies only, & the Mission had made arrangements to receive another similar class before the Deputation arrived.

I have more doubt as to the wisdom of discontinuing all the Boys' Schools, at least for some time to come. They were four in number, containing on an average from 20 to 25 boys: each, & were supported at an annual expense of about $25-0 each school. Some rules required that all the pupils should come from one own Mission field & from Christian families. Their chief object has been the preparation of candidates for the Seminary, as that of the Seminary is the education of teachers, catechists, & preachers for Mission service.

The Deputation wished them discontinued for two reasons. First the saving of expense, & secondly their supposed tendency to depress the village schools, by drawing from them the most promising boys. This latter evil has probably existed to some extent, but it is not a necessary evil. It might have been remedied & the expense in the aggregate somewhat reduced, by requiring all desirous to enter the Boarding Schools to previous-

by to procure a prescribed Course of study in the village Schools- I think the question of their discontinuance should have turned on expence alone- If half or two thirds the sum formerly devoted to this object could be continued, I think the good of the Mission would be much promoted thereby- The parents of the boys in the village Schools are generally so poor, & their appreciation of the value of learning so imperfect, that it is very difficult to induce them to continue their sons in School after they become able to do any thing in the way of labor towards their own support- As that, if the seminary must be supplied directly from these Schools, I fear the standard of education will become quite too low for the best interest of the Mission- Before leaving this subject I ought to mention the fact that though the Deputation were strongly in favor of giving up these Schools they did not object to giving us three years for bringing them to a close- Not a very sudden change surely-

This is all I wish to say of the official acts

of the Deputation here — Intellectually & Spiritually their visit here most refreshing — dignity to be numbered among privileges never to be forgotten —

The preamble & resolutions passed by us at the close of our Meeting, would probably have been ~~pa-~~ ~~ssed~~ expressed in a style somewhat different had there been more time for drafting them, but after the lapse of more than a year I can give my hearty assent to the sentiments they express —

I do not propose to speak of the changes in the Jeffrey Mission resulting from the Deputation's visit — I will however say that for me to believe they had decided before leaving Scotland, upon the changes to be even recommended there, would be to believe them unworthy of confidence. I more than once heard them express the ~~idea~~ belief that changes were demanded, but ~~that~~ they as often said they had no definite idea as to what changes, & that years might be required to work ~~them~~ out the changes needed —

I will now say a word on the subject of education as applied to the heathen of this country. Several speakers at Albany, made a comparison between the importance of Institutions in

this country, for teaching heathen as well as christians the English language sciences &c. & the importance of our American Colleges. As there can be but a slight comparison between one of these Institutions & a New England College, so in my opinion there is little comparison between the importance (in a Missionary sense) of one & the other, so far at least, as the education of the heathen is concerned - The chief arguments urged in favor of such Institutions, so far as I am aware are the following -

First, they give the Missionary access to the higher castes - In answer to this it may be said, that the fluent, earnest preacher in the vernacular, has free access to the great mass of the population & more or less to all - Whether or not such an expedient should be resorted to for the object mentioned, will depend much upon the number of Missionaries that can be afforded for a given field & the amount of money they have at their disposal. It is clear that the multitude to whom the gospel may be directly proclaimed should not be neglected for the sake of the few who hold themselves aloof from the Missionary unless attended by what is in their estimation, a mere

worldly good - The probability is not very great that persons putting themselves in the Missionary way for a definite object of this kind, will be much influenced by his Spiritual instructions.

2 They are needed to qualify the Natives to preach the gospel -

It seems to me that this argument should not be used in favor of educating heathen in such a country as this, in places where Missionary Operations have been carried on for 30 or 40 years - The Deputation do not object to giving a good education to such Christian young Men as give a fair promise of becoming in other respects fitted for preaching - During the three & a half years in which I had charge of one Seminary, a part of my time was spent without any rebukes of conscience in teaching English & the Sciences - As all the Students were nominal Christians & most of them hopefully pious I thought there was a reasonable prospect that most of them would become fitted for Missionary service & ~~that these~~ had no doubt that in this case their usefulness would be much increased by their education - I should not be willing however to spend much time in teaching English to the heathen - Great as is the necessity of Ministers in

the United States, it is not common for Education societies or individuals, to attempt to increase their number ~~upon~~ by expending money for the education of unconverted young men—

3d Another argument is the tendency of education to shake confidence in Heathenism & to enable the natives to understand & appreciate the gospel. Some even say that the doctrines of the Bible must come to the minds of the Hindoos through the medium of the English language in order to be understood Education has doubtless a tendency to show the falsity of Hindoosin & other Heathen systems, though it is by no means uncommon that those most highly educated adhere with greatest tenacity to their heathen customs — Persons of intelligence will more readily comprehend the preacher's meaning than those very ignorant. But I have not the least sympathy with the idea that the heathen must be educated in order to be converted, nor that a Tamil man must understand English in order to comprehend the doctrines of the Bible. After a young man has studied English many years he will be more likely to understand religious subjects if explained to him by a person having good command of the language,

in his own tongue, than if the English were used
of this I have not the least doubt—
The Missionary, having a tolerable knowledge of
the vernacular can without difficulty, communi-
cate to the unlearned, such a knowledge of their
spiritual condition & the plan of salvation, as by
the blessing of God will result in their salva-
tion — Without Dr Hamlin's blessing, all efforts in what-
ever way put forth will be vain — But I fear
I have already wearied your patience — will say no
more — Some remarks upon this subject on pp. 19-23
of your Sermon preached at Brooklyn just before I
left America commend themselves to my judgment & heart —
I wish they could be carefully pondered by all who are in-
terested in the present discussion —

If yourself or any of your associates remember me
as a former pupil, please accept for yourself & for
them, my grateful remembrance & affectionate regards —
You would do me a great favor whenever you pub-
lish a sermon or an address by forwarding a copy
to me — keeping three of the kind addressed to me & sent
to the Missionary Rooms in Boston, would reach
me in due time — I shall look with interest for
accounts of the Missionary Jubilee — I believe your brother is to
give an address — If it should be published please ask him to send me a copy —

Yours with sincere respect & affection

J. Hamlin

Rev. Levi Spaulding's Letter

to the Special Committee.

1856

(On India.)

Facts.

1.— On their arrival, the Deputation made a tour of the Mission Stations, to collect such facts and gain such information as would enable them to make up their minds on the points to be aimed at.

2.— At the first meeting of our Sessions, the "Instructions to the Deputation," which give them plenary power, and point out in definite dottings the especial things to be carefully looked after, were read by our Secretary, Mr. Meiss.

3.— With the information they had obtained, the Deputation made out a Docket or Programme of things to be done (in which our Docket was submerged) embracing the 21 Reports, in all their divisions and subdivisions, just as we now see them in print. This is stated on the 24th page of their Report very fairly, excepting the

ending should be altered so as to run — "We were pleased to see as the meting advanced" that the Mission thought just so! — Most of these subjects we now learn from printed Reports are not the growth of Ceylon, but imported from Bombay and Madura; and though new to us then, were stock long on hand to the Deputation.

4.—This Docket or programme was accompanied by a clear, graphic, and written "Statement of the views &c" (see Report pp. 3) showing that the Deputation, as then informed, in the name of the Prudential Committee and as "Agents and Representatives of the A. B. C. F. M." (see their Instructions) "considered that the best interests of the Mission required" Modifications in the Batticotta Seminary — the exclusion as they thought, of the English Language as a medium of teaching — the modification of Oodooville Boarding School — village organizations &c. &c." Indeed nearly all the modifications and changes, just as they are now printed in the Reports of the Mission, were distinctly marked out in that address and programme.

This Address (called in the printed minutes "a statement of the views then entertained &c" pp. 3) was written and read by the senior member of the

Deputation (called "suggestives" pp. 18 of their Report) with occasional remarks, and when finished, it was declaird to be "the private propety of the Deputation" and a copy was not given us. This introductory address coming fom the Deputation whose "Instructions" gave them plenary power directly fom the A. B. C. F. M. had very great influence — at last was mre than "suggestive" with me. It was the voice of the A. B. C. F. M. and of the churches I saw nothing to the contray. It was "in black and whit" and the Deputation assured us again and again, and I cannot believe that our friends in America can understand the influence of the Deputation nor the position in which we were placed as a mission unless that written "Statement of views &c" (and I might add the occasional remarks) of the Deputation are given them in full. It is due to the Deputation and to ourselves that that document be placed in the hands of the Special Committe of 13. — And — If it should be said that in this first position the Deputation had great, or even undue influence over us (the mission) I could not gainsay the statement, nor blame the Deputation; because their "Instructions" gave them the power, and indicated in no mistakeable lan-

guage the things to be aimed at. The blame, if such there be, is to be found with those who gave the power and sent them to do the work.

5.— After having given this projectile motion and direction, the Deputation, bent to their programme, were our most influential men in discussion, but declined voting, and left the Mission to decide on each Report. It should be kept in mind, always, that all discussed and shaped the general feeling, which was the basis of the Reports. Of course—

6.—These Reports were not written until after the discussion, and were then shaped so as to embody the views of the meeting, (see Report of Dep. pp. 25) so that the writer, or chairman, who signed the Report may have been even a dissenter from a part, or even from the whole (excepting simply the historical parts) of the Report he signed.* — In discussions the Deputation were free, and when the Reports were read, they were not backward in expressing their objections to, or their modifications or alterations of,— words, sentences, or paragraphs, nor the Mission, as a gen-

* I speak what I know, and what the Report of the Deputation indirectly implies.

eral thing, in doing what they could conscientiously, to meet their wishes. I doubt whether there is a single sentence in all these Reports to which the Deputation had, or expressed, serious objections. Certainly I do not recollect to have heard them.

7.—Our christian fellowship with the Deputation was delightful. All that the eloquence of Mr. Thompson or the glowing heart of Baxter could paint or feel. But every one can see in a moment how <u>widely different opinions on Mission policy</u> as held in the discussion room, or out of it, would hide like Paul, Apollos, Greek, and Jew in the baptism of christian courtesy and fellowship, when we sat together in heavenly places. Union of christian fellowship should never be urged to show or to prove, union of opinion or policy on the varied points of 21 Reports, or even of one.

8.—It was a singular and marked fact, That those whose minds were least cultivated at home, and those who have had the least experience on the ground, were the very ones, who most exactly accorded <u>with</u>, or gave the leading key note <u>to</u> the Deputation in the principle that "Young men and frequently ultra-men are generally the

authors of all useful reforms and progress." This fact is certainly suggestive.

Remark.—These are the simple historical facts of the case, and <u>with</u> these, every one can answer his own questions on many delicate points. My own opinion of the several Reports I sent in scrap notes to Bro. Winslow before he left Madras ten months ago, long before the sound of the Deputation reached America. I have since sent a copy to him in America but I hold them as <u>private correspondence</u>. They are old thoughts, but bating the spice of the times are as good as new ones.

9.—In reference to Mr. Poor's opinions of Mission policy, I claim to know as much as any one. He saw the dark side and the bright side more distinctly than any of us. He had seen it longer. He felt the difficulties more keenly and experimentally, and weighed the difficulties overcome, the progress made, and the resources on hand with more triumphant joy than others did,

or could. His whole soul was in his work. He worked hard and with good judgment where he had personal experience.—I would say then—

Mr. Poor never dreamed of reducing Batticotta seminary in any shape, as a <u>commendable</u> and <u>desirable</u> thing; but was <u>always</u> for <u>sustaining</u> it with at least two Missionary teachers, one for Bible altogether, and the other a Biblico-scientific man. I do not think I ever heard him speak of diminishing it, unless from want of men and means, or in compliance with the wish of his Brethren.

In reference to the Female Boarding School, he wished to decrease the time of residence, and increase the number of graduates. For instance, He would allow the pupils to stay but 4 years, and double, or more than double the number of those thus educated. We educated too <u>slowly</u> and too few, to meet his views.

Mr. Poor's plans for villages, licensing natives, and for ordaining pastors were in advance, far in advance of most of us, but not so mature as we now have—or at that time met with more difficulties. As I look at our present movements, he would have rejoiced to have seen most of our

present aimed at village organizations.

He placed a high estimate on preaching and on village vernacular schools. He considered these as not only teaching the Bible to the children but as greatly assisting in the preaching of the Gospel to the adults. He used often to say "We must fight the battle with the little catechism."

In his two letters giving the dark side of the Mission, one written for the Mission in 1847, and the other to the Deputation while in Bombay, his whole object was to show our difficulties, and thus to convince the Prudential Committee, and the Deputation that we must have more help — and in both cases the very opposite effect was produced!!

10. — After the subject of the Native Free Schools was discussed, the Deputation asked each Missionary how many Schools, chiefly for christian children, and how many chiefly for heathen children, he wished for, for 1856. and each one mentioned the number he then wished for in his field as then situated. (Many of us then were all in dismay from Cholera and small-pox.) All were granted which were asked for; amounting

to more than 40, and of each about an equal number.— —The exact shape in which the subject of education was left by the united counsel of the Deputation and Mission may be learned by the following letter of our Secretary Mr. Hastings to P. A. Dyke Esqr. the Government Agent in this Province dated as late as October 23. 1855. long after all excitement had gone by.

"P. A. Dyke Esq.

" Sir,

" Referring to your

" Letter of October 5. 1855. I have the

" honor to submit the following for

" the information of the School Com-

" mission.

" 1.—"As to the extent to which the Mission will in future be willing to assist in the object of that Board,"— It is not the purpose of the Mission to continue to educate in future in the English Language. The plan of the Mission contemplates affording to a limited extent only temporary aid in vernacular education—to the Christian portion of the com-

munity — though not exclusively — until they shall be able to assume the entire expense of educating their own children. It is expected that the efforts of the Mission, in this department, will be much less general than heretofore, and ultimately confined altogether to the christian community.

2. "As to the date &c &c." The contemplated changes in the plan of the Mission will take place from the commencement of 1856.

Signed E. P. Hastings, Secy.

11. — In reference to the Batticotta Seminary, I think the Mission (a majority) went farther than the Deputation at first intended. The Principal was dissatisfied with his situation (a circumstance which was made the most of) and for some 2 or 3 years our neighbors, both Missionaries and civilians,* had complained of its results (See my strictures on that Report) that they were not thoroughly taught in the Bible &c &c. All thought that such a Seminary should have 2 or 3 men as Missionary teachers. We, as a Mission, felt this; and some of us were much moved by their gibes. We had begged for more men (see our letters from 1847 to 1852.) but got none. It was already prejudged,* and we had no one whose

* See note on pages 14 & 15.

heart was in it and who could be spared for it. Of course it must be modified or the horse would run away with his rider; and many thought he had already! This was our fix. To carry it on was impossible, and when it was made certain to my own mind that Batticotta Seminary must be reduced, and that the English language must be discontinued, I said to the Deputation and to the Mission in session, — "Rather than have a half dead and alive thing, which will not meet the wants of the Mission nor the wishes of the people (christians included) better give it up altogether. We have helpers and educated young men enough on hand, if we can keep them, to supply our wants for two, or even ten years." —

But it so happens that under the influence of the 8th Report and other influences, many of these helpers and young men are gone from our service; and some others are discontented. The following is a list of the older and more experienced, and of some younger of whom I then had great hope. — Seth Payson, Wm Nevins, Asa Lyman, Robt Breckenridge, Jonathan Homer, I. P. Handy, Jer.h Evarts 1st, John Niles, Daniel Niles, H. A. Wood, Cornelius' son, Joseph Mores, —— Ball, D. H. Clark, and others. — Some gone to

Colombo, Kandy, Madras, and others to Burmah. The consequence is that we are now in great straits for want of teachers and catechists — and my boasting of goods on hand for 10 years has proved a failure. Every medical assistant trained since the days of Dr. Scudder — yea every one we have ever trained excepting Ropes (a half native practitioner) is gone. We have not one for our native Christians, or villages. Others are beautifying their gardens at no expense at all with trees which we have raised after years of prayerful culture and hard labor and at great expense.

Remark. — The entire omission of the study of English in the Report on the Seminary, even for a select class, is also another evidence (though the mission as seen by our late letter to D. D. Anderson would now allow it even desire it) that the feeling against English was then entire extinction. The Deputation mentioned the study of English as a thing to be merely tolerated in a select class. This might have been a safety valve with them, but it was never added to the Machinery.

12.—In reference to our Native Free Schools I have just made a tour of the missin with Bro. Sanders for the purpose of examining, anarging, and encouraging them, and I may safely say I never saw them in a more discouraging state. In a few localities the cholera and small pox have hindered their growth and in some, other causes, so that I do not attribute entirely all the drawbacks to our change of policy, though I think a large share of them the legitimate result of these measures, especially among the females, and I see no remedy—no redeeming tendencies,—in our plans made in 1855.

13.—Our village organizations I think will work well, <u>if well manned</u>. We have not had time to see results enough to form any mature judgment as to their superiority; but if we can regain the confidance of our church members and friendly heathen by something like our old school policy for females, only under better masters, we may in a few years see much for which to praise the Lord. I ought to have said under the previous head that our village school masters now at several of our stations cost twice as much as our old ones.

11.—No very serious accusation was brought against the Oodooville Female Boarding School, excepting that some of the pupils stayed too long. This difficulty was felt and measures were taken to remedy the evil as early as 1850, though I think the evil much less than many supposed. (See my strictures on that Report.) The remark in the Report of the Deputation (pp 40) refers not to the reduction of the school, but to the sending the pupils home before marriage—by which they would be exposed to the said temptations of the land. It was thought that this step should be taken while the present incumbents were alive.

Note under No. 11. "Prejudged."

Note to page 10.

The Seminary was charged with costing more than it was worth in 1845 (I speak from personal conversations I had with the Secretary who said and repeated it in various forms)—"It seems to us that you would sacrifice all the interests of the Stations for the sake of Batticotta Seminary."—He could not then believe that preaching was our great work and that Batticotta Seminary had not had on an average, more than one

page 10.

or 1½ men, invalids included, out of 7 or 8.—In answer to two letters from the Mission, one written by Mr. Poor and the other by myself, it is plain that this impression still remained and the Seminary was found guilty. I would call the especial attention of the Committee of 13 to that answer dated December 3. 1847.—A set of inferences more foreign from even the dreams of the writers (whose object was to give the strongest reasons for more help) of those letters and more at variance with facts could never have been framed, and the influential criminating remarks were passed in silence. I ask the Committee of 13 to put these "Inferences with the remarks in 1847—The Instructions of the Prudential Committee to the Deputation in 1854—and the doings of the Deputation in session with the Mission in 1855—in three parallel columns and to shew by their great difference that there "has been no plan" nor "any theory" since 1847.

Note to

Illustration—or Note on Village and English Schools—and Seminary.

The following anecdote will illustrate many

facts connected with education.—Twenty five years ago, four little boys, belonging to one family, studied in my native Free School. As they were bright intelligent boys, I urged them to study English and get a thorough education. One only consented. He came to the Central English School—in about a year finished his preparatory studies—entered Batticotta Seminary and went through a thorough course, and is now Moodelier in Government service. While at Batticotta he joined the Church, but when he left, in order to secure a greater power and a better rank in the community, he married among the heathen, and was dismissed from our Church. The other three brothers left the village school at the same time the Moodelier left, as they were needed on the farm, and are now farmers and traders. They are influential men in that village and heads of families. Their children now attend (irregularly) that same village school. In our evening meetings for preaching in that village the three brothers are almost always present, and though all are heathens, two of them are always attentive and respectful, but the

other, though he listens very attentively watches his opportunity to make an objection, to throw in a stupid or a cunning question or ridicule. This has been the character of the three brothers for the last ten years. Though the most intelligent in the village congregation, they are still heathens. The Moodelier may be an outward heathen, or an infidel, or a nominal christian; still he has a conscience, and a mind capable of judging of the truth; and in my private conversations with him or in preaching to an assembly where he is present, I can very easily move his sympathies by the story of the cross, or awaken his fears by the thunders and lightnings of Sinai, the wrath and curse of an angry God, or by the torments of hell. But I cannot <u>begin</u> to make the same impression on either of his brothers. I consider the Moodelier a much more hopeful man than either of them.

He has in almost every thing thrown away all belief in heathenism, and in heathen customs, and is a thorough theortical and practical advocate for Western and christian education — while the other brothers sustain heathenism and keep their children from the village school as soon as they are old enough to work. — Now had I not pressed the Moodelier to pursue a course of Western education, he would have

been like his three brothers, perhaps like the better speci-
men, perhaps like the worse.— With these simple facts
before him every one can see that it is not true that
by persuading that young man to learn English I di-
minished aught of the native Free School interest in
that village — because — he would not have continued
any longer in that school, nor in any school, if he had
not come to study English. Besides, to this day he has
more influence in his native village, than all three
of his brothers, so that the Central English school
is not only not a hindrance to the Village Free school
and congregational interests, but a help to them in
every way. In every respect the Moodelier is 100
per cent. in advance of his 3 brothers in his in-
fluence against heathenism and in favor of
christianity.— As is the case of one, so is the case
of a hundred — and one or even two Batticotta Sem-
inaries in this District instead of hindering, would
help every other department. If any thing is sub-
stantiated by facts within my knowledge on Mission
ground, this is that thing. [If this story is not
quite plain to the Committee, please ask Bro. Winslow or
Hoisington or any one who has been on the ground 8
years or 10.]

What do you now propose, as needed?

1.— To restor things to their right position, I would first of all advise the entire ignoring of the 21 Reports. Not that they are all wrong, but becaus they are onesided and the Mission will always be cramped, and chafed, like a Chinse foot, ~~as long~~ as long as they can be called in as reference documents.

2.— The Committee of 13 must make up their minds as to what they and the American Churches wish to have us do on all these grand points; and then they must tell us definitely what thos things are, and give us the means to carry out their wishes as the messengers of the churches and the glory of Christ.— For obvious reasons, the Committee must do and settle this.

3.— My opinion is that the land or field we occupy needs Batticotta Seminary worked by at least two first rate conservative men, thoroughly biblical.— I would take a class now, and gradually add, until I reached the aimed at 75 or 100 Students. I would have Central English Schools to fit lads for Batticotta as formerly, in English as well as Tamil,— and then

in their Normal department (2, 3, or 4 years) as is thought best) I would have most of their studies in the Tamil language with only two English recitations in a week.—This would make them through in Tamil. When advanced from the Normal to the scientific department, I would divide the studies so as to give English an equal share with the Tamil.

I look upon the moral influence of these English Central Schools as quite equal to, and in some respects superior to that in the Seminary. These schools do not, as I look at them, "draw away the best boys from the village vernacular schools" as has been represented, because at this age they would leave the school and go to the farm or jungle if there were no Central English School to draw them.

4:—I would eventually raise the Oodooville Female Boarding School to 75 pupils, or 100, and take the first class here and at Batticotta as soon as possible, so as to restore the confidance of the land, and to redeem in some measure, the blighted hopes of Christian parents, in the summary dismissal of their sons from Batticotta, and in the delay of the

admission of their daughters to the school at Oodooville. I propose this on the still higher principle of duty to the passing, present, and rising generations, in order to prepare the people as soon as may be for a self-supporting disposition and ability.

Remark.— Thorough work, until the wild olive is so completely united as to bear fruit of itself, is two or three generations better than protracted inefficiency, and in the end vastly cheaper.

5.— I would renew the pay for tuition (or books as you please) in our Native Free Schools, giving Christians and heathens an equal chance — and for Board at Batticotta and Oodoville somewhat as before — as the only hopeful and legitimate way of gradually teaching the people to educate themselves.

6.— I would accept the Government grant even though (as we are told it would be) "the amount should be deducted from the appropriations of the Board." — Those who object to this grant have never seen the working of Government Schools in our villages. Government will educate, and this

is the only way we can turn their power to our profit.

7.— We should always have one man in the Mission who should be Treasurer,— American and Indian agent for secular business,—and be the head of our depository. Such a man is much needed and saves all the other members of the Mission untold trouble and time. He should not be taxed with a great amount of Mission labor. A college and theologically educated man—a conservative. We are laying foundations—theological and Church foundations, and one untrained ultra man will do more hurt than two good Missionaries can do good. The Board, and the cause too, have suffered much from want of attention to this subject.

8.— Reducing the number of Missionaries to the bare occupancy of the field with 15.000 to 20.000 population each, is not economy in any sense. In the first place, it withholds more than is meet. (See Malachi.)

Secondly— Those who have made progress in the language and have a well balanced taste for book-making, should not be obliged to spend their time in the a. b. c. work, but be encouraged by all means to give themselves wholly to preaching and to the preparation of christian books for vernacular education. Discouragements in this head have done mischief. [Educate in the vernacular, but don't make books.]

9.— In our Mission letter to D. D. Anderson dated June 16. 1856, the Mission says,— "Our opinion is that it would be disastrous to the cause, now to reverse all these plans, and to return to where we were &c.—

["Reverse all, and return to where we were"]

I would reverse the 5, 6, 7, 9, 10 and 18th Reports, and that part of the 8th which relates to the salaries of the Native Assistants. Several others should be modified. I would say of the 7th on Batticotta Seminary— I think it would be "disastrous" to return to exactly what we had when the Deputation visited us—with only one Mission Teacher—with so little Tamil and Bible—and so much English and science—and with the horse running away with his rider. Give us a bridle, and men to handle it, or we would better go on foot. I have no fellowship with the plan of raising up little horses? because great ones run away with us. There is a fault somewhere.

Remarks.

1.— I see it stated that I was the first who proposed the changes in Batticotta Seminary— or something like that. Being always and by all means the power and the programme of the Deputation, this may have been

fact. I do not recollect about this point, but I do recollect that on several points we got into such a fix, that it seemed to devolve on me as an old man, to say something by way of a lead—though I think I took the lead in words & in actions as little as any one. But supposing this to be true, you have my reasons above stated. As I then looked at it—it was simply a choice between a lingering death and one off-hand. I thought the latter would cure itself, and right the mission, sooner than the former, and cause less friction here. So I now think, looking at our materials then on hand. I may be in error and shall be happy to stand corrected.

2.—The expression "transition state" has been used for more than ten times its worth, both here and in America. Most of the people, even in Jaffna, and much more on the continent, are as unmoved as the fixtures in St. Pauls', London. Hopes are disappointed, and friends are discouraged, because the little is "glorified" while the much remaining to be done, is seen in the dark. We shall not see that "state" until many more consecrations of prayers and fervent prayer with perpetuals work bring down the spirit of God to move on the masses. The world literally utters the cry of Macedonia, but where is Paul?

3.— In reference to Preaching versus Teaching— I should like to write a book— but much need not be said. God has united teaching, preaching, and evangelizing, in his holy Word, both by command and by example. He has united them in his providences, the world over; and no one can tell where the one begins, nor when the other ends. No one can divide them without violence to the individual— to the community— to the world.— The warp and the woof must go together.— It is God's web.

I have walked beside them both for 35 years and can candidly testify that for the first twelve years Mr. Preacher exceeded his fellow by far, in hard work all over the land, and especially in his own locality— was frequently exposed to all kinds of weather night and day— and prayed without ceasing.— I never saw his equal.— He afterwards preached 20 years with unabated zeal. And now, where are his works? They were to human vision written on the water— and do follow him.— Mr. Teacher taught 12 years along side Mr. Preacher. He taught well,— preached frequently,— prayed much,— and never lost sight of the great object. And now, where are his works?— They are chiselled in the rock— and in a hundred localities are shaking the old founda-

tions of the land. — Again. This same man who by twelve years teaching made an impression, which Jaffna and Ceylon will never forget, afterwards preached nearly twenty years with no common power, in assemblies and in villages and from house to house; and the people in these localities now speak his praises with admiration; — and this, to human eyes, is the close of his labors! — This is not overdrawn. — It is a literal fact. — And yet do I speak against preaching? — I call upon the streets, and lanes, and houses, and men, and women, and children, in all Jaffna to answer, from 35 years observation. And yet my opinion from results is — The one goes into our far western forest and swings his axe saying down, down, down, with a blow here, and a hack there, while all the trees in the wood laugh at him. — The other puts his axe into both sides of every tree he meets, with resistless force and untiring patience, while the forest recedes before him, & stands at a respectful distance from his cottage, and the corn springs up to bless him.

The fact is, our friends at home, and our Missionaries in India, may pay and do what they will ——

The simple preaching of the Gospel among the people of India, where catechisms and Scripture history are not and have not been taught to the children, has, thus far, had very little saving effect. — So far as my knowledge goes, I have not seen in this field, four cases, with the exception of Navaly (and that village was made by Mr. Woodward and myself much like a school house) in 35 years. Conversion simply by preaching, as the term is genually used, is yet, to a very great extent, theory. It will become more and more fact, as the public mind becomes more and more acquainted with Bible language in a Bible sense.

Facts on this subject are just what common sense would dictate, and show that God has blessed our Catechisms — our village schools — sunday schools — teaching and preaching. — So he always will when faith and love are the life of works, and when works abound through this same faith and love in the operatus. Thus far however God's right hand of blessings, though "crossed" to our vision, has been on the head of Ephraim, and not on the Apostolic first-born. What God has appropriated, and sanctified for

himself, let no man call common or unclean. Isaac may tremble, yet he cannot reverse Jacob's blessing.

If schools and education in India or in Jaffna "have been a failure", as some affirm, simple preaching the Gospel among the people has been a much more marked failure, as seen and shown by the Reports of the Calcutta conference, and by statistics in Jaffna.— Take away the English Language— English Books,— and what has been effected, directly or indirectly in India by education, through the English medium, and what have we left? What was the starting power? What has been and now is the propelling power? I look upon most of what the Deputation have said in various parts of their Report, on the study and influence of the English Language (and it occupies directly and indirectly rather a prominent part) as warped by a Misstatement or omission of facts, and warped by special pleading. (See strictures on Batticotta Seminary.) As for making a distinction in this subject between city and country education, it is all just as wise and as well in India as in New England,— and not a whit better nor wiser.— Dartmouth must study nothing but the vernacular,— Cambridge may add German

the last year,—and New York University may add Greek to a select class designd <u>especially for city preachers</u>.

4.— There is another aspect of this whole subject (especially as I look at the Resolution and the dottings of the Instructions given to the Deputation by the Prudential Committee) which is prospectively very alarming.

The whole seems to be based on the following assumptions.

1.—That the Missionaries are not so much interested in forwarding the great object as are Christians at home.

2.—That they are not so good judges of local ways and means for accomplishing the great object of Missions, as the Prudential Committee.

3.—That they are not so capable of discerning the proper qualifications of individuals for pastors, as a Deputation.

4.—That they are not so much interested to train natives for the pastoral office, as those who give their money for the support of Missionaries.

5.—That Missionaries cannot estimate the power, or want of power of preaching, in a native

These remarks are general and do <u>not</u> refer to the present Deputation, but to the sentiment which makes such a Deputation necessary.

See References and remarks in the Letter of 1847.

audience so well as those 10.000 miles off. (See the letter of December 1847, above referred to)

There seems to be a low estimate of the Missionary, and an over-weening, self complacency and confidance, fostered by a consciousness of power, on the part of those who so anxiously watch over their brethren.— I say, prospectively alarming. Not on my own account (for my work is done) but for the sake of the cause and for the sake of those who may follow us.

4.—It appears obvious to me, that placing plenary power in the hands of any Deputation whatever, to do and to undo—to turn over and overturn, "as they shall judge that the best interests of the Missions demand"—must necessarily result in dissatisfaction and divisions, both among Missionaries and among the Churches at home.— The little saved, if any, is a thousand times more than counterbalanced by the loss of friendly, and of mutual confidance and christian communion, both here and there.

5.—Lastly.—I do not find fault with the theory—That is very good.—I do not find fault with the motive.—Very good.—I do not find fault with the Deputation as such. They did

what they were empowered to do. Perhaps less. (and no perhaps about it) — The fault lies back of all these, and grows out of the want of liberal plans and liberal contributions of men and money for this great work, — the want of patience and perseverance — the want of endurance of hard work — while the proceeds seem small — and the want of faith which looks for comfort and recompense at things not seen and eternal and lays hold on divine strength. We have not yet attained to that blessedness, which though it sees not, yet believes.

And yet I can understand the whole by remembering that; when a boy, from the very longing desire I had to see and to feed the chickens, and from half a suspicion that the hen might be spending her time on addle eggs, I broke the shell before the chicken was matured. I believe this to be the great error of the church and of Missions at the present day, and especially (not of the theory, but) of the workings of the Theory of Missions.

Young Missionaries too, are too apt to be like Uncle Jonathan's boys, who, with the best intentions in the world, went and "wiggled" every scion their father had grafted, to see if they had already

firmly united with the stock, and are likely to live. (Rather oriental?! but too true.)

Remarks.

These are all old thoughts penned in haste for the Committee of 13.— If in aught I have said to Bro. Winslow or to this Committee of 13 I seem to be severe towards the Deputation, (Doctor Anderson) whom I have long known and loved, and as a Secretary of great experience, I venerate,— and whose labors and self denial for the cause, I honor,— I would beg pardon,— and yet "being such a one as Paul the aged", and ready to be offered up— as a Missionary among the heathen— and as a Shepherd over?— or along side of?— a flock for whom I wish to live, and among whom I wish to rest,— in honesty and duty I ought to say, "Who is offended and I burn not? "Ye have compelled me."

Since I joined the Mission in 1820, I have made it a rule for my own action— That—

When I could not persuade my Brethren to see as I did, I would persuade myself to see as they did, and thus endeavor to keep the

unity of the Spirit in the bonds of peace.——
From observation I have learned that in a Mission composed of a few — protests (unless in cases of clear moral duty) are suicidal. How much more when the majority are sustained by the powers that be.

In a little boat, and in great danger, slipping quietly to the bottom is much safer for all, than to jump overboard, or to spar with the rowers. Even great ships are often saved by yielding to the wind.— This is my creed, and my apology.——

Rev. Levi Spaulding's
Letter to Special Committee.

June 27, 1856,

Read in Doc. Meeting Aug. 1858.

On the Religion of India.

In a bungalow in South India, a youthful missionary was declaiming with the ardor of a first attempt against the prevalent idolatry of the land.

Among his audience were two Brahmins and an older missionary. During the discourse the two learned men maintained a proper decorum, exchanging only furtive glances now and then; but upon leaving the house, one of them gently touched the older preacher, and quietly remarked, "This young man needs instruction."

The character of that instruction it is the object of the present essay to unfold.

Upon the Neilgherry hills, a little to the West of Madras there exists a small tribe of people, called the Todars: of different form and feature from the occupants of the plains, speaking a different dialect, professing a different faith, abhorring all idolatry, free, and independent. These Todars, are a branch of a people scattered all over the less civilized portions of India, represented by the Vedars or Hunters of Ceylon, the Shânars of S. India the Mahars of the Mahratta country, and probably the Karens of Burmah. Their religious system is imperfect & small, affected in these later years by a dash of Demon-worship & partially by Brahminism.

These Scattered tribes are believed to be the remnant of those natives of India who fled to the mountains upon

the approach of their Northern Conquerors, and who have ever since refused to submit to their sway.
These Conquerors, which in their language conquered themselves by the language of the Tamil people of South India. imposed upon them subjects throughout the Continent, an entirely different religion, brought with them from their Northern home. What was this Faith?

The invaders of India are known to have originated in the regions Northwest of the Indus.
Their earliest religion was the Patriarchal or the Vedantic, dating back to the time of Nimrod, as some believe.
There were two forms: the first the Patriarchal in its purity; the second, a modified form, is represented by the Vedas. This faith was a species of Sabeanism, or fire worship, of which Agni, the God of Fire was the chief object.

The Brahmins succeeding to this faith, were the Philosophical Religion, a step further from the pristine purity. Upon this we shall not at present dwell, sufficing it to say that its existence must ever be borne in mind, as affecting all subsequent faith.

The Brahmins were the earliest of the Conquering races: they originally professed the Hindu faith in its purity, but in attempting to develop, and carry out the mythologic system, they were opposed by the powerful Philosophical sects, known afterward as Buddhists.

We have hitherto considered the Hindu religion as professed in the table lands of the North;

We now come to the time of the first Hindu settlement in India, which was in the Punjab not later then 500 B.C. There and at that time were composed the two great Epics, the Ramayana and the Mahabharata and also the Institutes of Menu.

The Brahmins, having completely overcome their rivals the Buddhists, prevailed in their endeavor to reform the mythologic system, and their works are considered to be the transition to this system from the earlier philosophic belief; for while professing to adopt the religion of the Vedas, they at the same time furnish a basis upon which has been built the whole of the modern Hindu Pantheon, the detail of which is embodied in the Puranas, which bring us to the last stage - the Mythic, or Puranic.

We thus find three periods -

1) The Patriarchal and Vedantic.
2) The Philosophic or Metaphysical
3) The Puranic or age of legendary mythology.

Now during most of all these stages, the Philosophic religion has remained; and we now come to the inquiry of most benefit to us - viz:- What is the character of this faith, and what the connection between it and the present Mythologic system?

In presenting this portion of my subject, as indeed is true of the previous also, I cannot lay claim to any original investigation, but am indebted wholly to one who has labored long in the field, and made extensive personal research into these difficult subjects.

We are often perplexed as we look upon mankind, and wonder why there should be such apparent confusion. Why were not all nations endowed with the same temperament - gifted with the same blessings.

But is it not in the world of men, as in the world about him. Here we see everywhere Harmony - perfect, but resulting wholly from unity in diversity - and so in Humanity. The volatile, impulsive Asiatic - the more moderate calculating European - and the idealistic Hindoo, all are needed in building the temple of our Redeemer. Every stone will be found in its true position, and it is only in the perfect union of all that strength and beauty can result. No element should be wanting - and can we must we not believe that phases of Christian faith are yet to be developed on Indian fertile plains which will reflect peculiar honor upon him who has thus formed man - and by their light will bring into power relief the beliefs of other lands -

India yet will is to be a gem in our Saviours crown, and like its own Koh-i-nûr - a gem of peculiar beauty.

Mayīsuran Gathásivan

There are two vital principles lying at the base of all their religion, which are essential to a right understanding of the system.

First - the Doctrine that Every thing comes and goes by Generation. This principle as will be seen, immediately connects Hinduism with the other great systems of religion prevalent throughout the East.

Second - the Doctrine of Typical Numbers - Five Seven and Three - of which Five is the oldest and altogether the most important.

The whole universe is classified into Fives.

But more than that, Man himself is deemed a Microcosm - a miniature universe, and is thus also himself but composed of Fives; and here we are introduced into the gorgeous Hindu Pantheon.

First then comes ꯁꯥꯗꯥꯁꯤꯌꯥꯡ who has his seat in the human body between the eyes - the seat of highest intelligence. He is therefore the Illuminator or Grace giver, and in complete perception of his glory, all darkness flees away from the beholder.

Second is ꯑꯣꯡꯁꯥꯔꯥꯡ - having his seat in the throat and chest. As this region of the body is deemed especially unknown, he is adapted to him - known as the Obscurer. His physiological bump is Action. His office is to guide the soul of man throughout life, and as the way is often dark, hence his title, though in our phraseology he would be termed the God of Providence.

Sathâsivan

Mayesuran

Third - உருத்திரன் - Rudra or Siva life properly, having his seat in the Stomach. The two previous Gods are concerned especially with the higher workings of the soul, and are not so well known as Siva - His province is, to secure the proper continuance of the physical universe. In accordance with the law of generation this must follow - so that while he is termed the Destroyer usually, as his special work, yet he is also the Regenerater - Reproducer.

Fourth விஷ்ணு Vishnu - having his seat in the navel. He is styled Preserver, as his work is to preserve all organic beings from the moment of generation until maturity.

Fifth & last - Brahma. He is the Generater - having his seat in the Genitalia (italia) - பிரமன் -

Here then we have the five gods - from whom arise the multitude of subordinate deities.

The Gods are usually represented in Triads.

The most common is that composed of the three last Siva - Vishnu - Brahma - who have to do with the workings of the physical universe and the animal nature of man only.

Another triad is composed of the two superior gods and Siva as the representative of the lower gods. The two higher have to do only with the spiritual universe.

This last triad is one of the mysteries and known only to the initiated.

We are now prepared to see how these fundamental doctrines, especially that of Generation are connected with the

present mythological system.

Brahmā we would here say is never worshipped: he has no temple in all India.

Keeping in mind then the principle, that everything comes and goes by generation - we remark

(1) Deity unites, in its proper nature the Male and the Female Energies.

(2) These must be developed in some organism, conjointly or singly, or there is no action - no emotion - no evolution.

(3) These may be developed in any form required, & as often as, or whenever required.

(4) Deity, in order to effect any object, must take a form or organism (visible or invisible) adapted to that specific end. Hence, why God must have his accompanying consort.

As was said - Brahmā is not worshipped, but as he is considered the Generater, he is represented in action in the physical universe by Pillyar the son of Siva, and hence Pillyar as Generater is worshipped more than any God in India.

Every thing comes and goes by generation, and since wherever there is action in the physical world, a god in his two fold nature must be present we are here introduced to the vast system of modern Hinduism as commonly known: per the sublime philosopher with his refined spiritual perception seeking throughout nature the presence of the Deity, beholds him, now as clearly symbolized in river Ganges - now in the

grotesque stone by the road-side - in the univalve shell in the beautifully formed figures upon the tail of the peacock in the curious hood of the Cobra di Capello, in the proboscis of the elephant & in the delicate organs of the lovely lotus lily. Then, as there must be a separate person of the pervading god - the generater in every distinct operation in nature, there hence arises all the complicated array of gods in the celestial pantheon. And now, catching the presence of God in nature, thus variously, they seize upon the idea, and realize it again in all their acts of worship - reproducing it with unchecked fancy in the temple utensils, the dress of the officiating priests, the vestures of the gods in the articles offered in sacrifice, in the form and decoration of their temples, and above all in that mysterious and every-where worshipped symbol -

The Lingam - considered as embodying in the highest possible degree the idea of the combination of the Male and Female Energies.

We see thus how the monstrous system of gods and goddesses took its rise: from the attempt to symbolize in nature the previously existing philosophic ideas - respecting the creation and preservation of the universe.

And all this doctrine of their philosophy is utterly unknown, save to the initiated, and hence in the worship of the common people, no underlying meaning to all these forms is perceived.

Enough for them is it, that these are to be adored

if Heaven is to be won.
How is this knowledge kept secret?
The country market girl as she comes to the town with her burden of fruits, sings a pretty ditty by the way, of the choicenes of her stock, and captivates the passer by. The stately Brahmin however recognises in that little song, no such earthy trash, but the utterance of some high ennobling truth too pure for vulgar ears. And thus is hidden much of the sacred lore. But another mode is also chosen.
What do all these vast Puranas contain?
They are filled with endless tales about the gods, their renowned exploits, their mighty power.
But then are often but mere legends invented to cover by symbol the more abstruse operations of the Deity in nature. So also with the multiform shapes of the various gods. One instance will suffice.
Pillyar, as I have said, is the Generator and he is as such symbolized as the God with the Elephants head - the trunk containing the symbol.
Now what is the common answer you would receive should you ask a native the meaning of that head?
He would narrate as follows:
Parvathi, his mother goddess - had occasion on a certain time to leave her home on duty -
She had no one to guard the house, and did not wish to leave it open. So she stooped & picked up

a morsel of dust from the ground, and, rolling it up as a ball, it gradually grew in her hands, until it assumed the form of a little boy, (which the word Pillyär means.) She placed him in the door-way, and placed a sharp sword in his hand with the strict charge to let no one enter, and then went on her way.

The first person who presented himself for entrance at the door was Mr. Parvathi Siva, whom the small god naturally enough did not recognise. The god proceded to enter. Stop! said Pillyär. But I have a right to my own home, remonstrated the offended Sire. And I have orders to allow no one to enter rejoined faithful Pillyär, brandishing his sword, whereupon, the indignant god seized the sword and decapitated Pillyär. & marched within.

Soon the happy mother returned, and entering, asked her husband if he saw anything in the door way - Yes! said he quietly, but I punished him, when the worthy dame broke out into lamentations loud & long. The husband much surprised inquired the cause and then first learned the horrid nature of the crime. But never mind my dear he continued with words of tenderness - we'll mend him. They then sought the remains, when to their astonishment, the head was nowhere to be seen. The good spouse again gave vent to her grief, and her husband yet again compelling her told her to go out and bring home the head of the first animal she should meet. She did so.

She met an elephant - brought home his head

which Mr. Parvathi clapped upon the trunk of Pillyär, and thus we have the elephant-headed god- a standing testimonial against all hasty action.

This legend may serve as a sample of a multitude of others, all invented by the Brahmins for the sake of hiding beneath an outer coat, the purer form within.

We see thus also the double nature of the modern faith as professed in India, and we see also what that instruction was that the young preacher needed.

This is as faithful sketch; but the sober truth. No experienced missionary, who understands the feelings of his hearers- ever attacks directly either by argument or ridicule the outward character of the gods: they have long felt that so doing they did not reach the base; but while conscious of their inability, were utterly at a loss to explain the fact; and it is not till lately that it has been known.

Hence the importance, I may say the necessity of the missionary's studying their philosophic systems, if he would successfully combat their subtle arguments.

And here again is a most urgent call for men of no mean powers of mind, who in the most earnest exercise of their every faculty shall aid, by means of the philosophic Key, thus presented to them, in unlocking the hidden mysteries of the Mystic Faith.

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D. C. Scudder.

Brahma

If the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.

Far or forgot to me is near,
Shadow and sunlight are the same,
The vanished gods to me appear,
And one to me are shame and fame.

They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,
And I the hymn the Brahmin sings.

The strong gods pine for my abode,
And pine in vain the sacred Seven;
But thou, meek lover of the good!
Find me, and turn thy back on heaven.

R. W. Emerson.